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Spring Has Come!

THE JAPAN CHRISTIAN QUARTERLY

Vol. VIII

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EDITORIAL NOTES

VARIETIES OF RELIGIOUS EXPERIENCE.

So much of the discussion aroused by the book called "Re-thinking Missions" seems to center around the doctrinal implications—and that discussion seemed so vital an issue at the Osaka Meeting of the Central Japan Missionary Association (reported later in this number) that the Editor was reminded of some old verses she had ventured some years ago and now reprints (from the *Congregationalist* and *The Japan Advertiser*—without their permission, by-the-way). They were written after reading that famous book by William James, under the same title, and at least that much of the production is thought-provoking—"

Varieties of Religious Experience

Faith is the soul's dim groping for help beyond its ken.
Faith is the glad uplifting of the hearts of searching men.
Faith is a wavering cobweb, or faith is a strong bridge hurled
Across the chasm of death and doubt that puzzles a weary world.

Faith is the oak's brave challenge when the autumn winds drive
past,
His leaves red flags of courage in face of the icy blast.
Faith is the sure, sweet blossoming of buds of truth unfurled.
Faith—Faith is "the victory that overcomes the world."

THE TASK.

To-day in a world so full of misunderstandings and possibilities of frictions it is interesting to note that at least one Christian Sociologist has been trying to investigate scientifically the reasons for race prejudice—we quote from one of our valued exchange magazines—*The Philippine Observer* of November, 1932.

Nine Causes of Race Prejudice

Behavior of Foreigners is a Greater Obstacle to Friendliness than Their Appearance, California Professor Believes

Nine Causes of race prejudice in the United States have been listed as the result of a recent survey by Dr. Emory S. Bogardus, professor of sociology at the University of Southern California. Dr. Bogardus secured statements from 2,000 American citizens, all native-born but descendants of nearly every race of the globe, representing both sexes, a wide range of religious beliefs, and a number of occupations. Behavior traits were given as the cause of prejudice toward most of the 40 races to which reactions were recorded. The causes of race prejudice, as listed by Dr. Bogardus, are:

First. The common trait of generalizing upon adverse experiences with one or two persons, and of reacting against the entire race to which they belong.

Second. Race egoism. The idea of the superiority of one's own people.

Third. Lack of cultural development of some races.

Fourth. The obtrusiveness and over-aggressiveness of an individual, which brings down a storm of prejudice upon his whole race.

Fifth. Successful competition on the part of an invading race.

Sixth. The emphasis placed upon crimes committed by immigrants.

Seventh. The habit of scenario and fiction writers of choosing their villains from the lower-class level of some foreign race.

Eighth. Marked differences in color of the skin, shape of the eyes, nose and lips.

Ninth. General hearsay and gossip. A friendly racial deed may be told once or a few times, but an unfriendly deed may be repeated a thousand times, and in retelling become exaggerated beyond all recognition.

Since race prejudice is a sentiment, it is an acquired trait, and since it is an acquired trait, it may be controlled and prevented to a surprising degree, according to Professor Bogardus.

Reading this the Editor remembered suddenly an interesting meeting of The London University Inter-racial Forum Club of which she was a member some ten years ago. At that one particular session an engaging English youth confessed to a physical dislike for the Indians sitting across the room—(were they mentally saying back “same to you, old chap”? I wondered)—and a Negro girl graduate of an American College (where she admitted she had been especially well treated) told us she could never really love her white room-mates in the Dormitory she had otherwise enjoyed for some years.

How much of all this tragedy of emotional animosity may be the result of early training or suggestion (either consciously or unconsciously) given us in our childhood by some adult mind?

The Editor once, during her “purple past” received kindergarten training and afterward, through some years of Settlement House experiences with little children of many nationalities, became convinced that child psychologists are right in their emphasis on the great responsibility we elder folk have, lest by our stupid prejudices we stain the mind of some little child setting an example of scorn or fear of any of our neighbors.

How eagerly, we remember in our own childhood, have we raced on fat, tottering legs to greet our brown-skinned, gentle nursemaid—Henrietta Maria Snow! How often, in our Settlement Kindergarten, have we seen little Italian children warmly embracing a flaxen-haired Austrian child whose grandfather their own ancestors would gladly have bayoneted on sight!

Did you read the other day in the Japanese press that the doll-makers of this land are rejoicing at having discovered a new kiss-proof finish for the faces of Japanese dollies to be sent abroad, because they had been at a loss to know how to protect their lovely toys from the ardent affection of their young Western admirers?

In a recent note-book of a Kobe College student in an Applied Christianity Class we found this statement—"I think there are two worst words in the English language—namely "scorn" and "to snob." May we not take the verdict of the lovely Japanese maiden who penned that wisdom and here highly resolve that never may we be guilty of teaching a child by our own example to scorn any other child of our Heavenly Father—may He preserve us from being any one of several varieties of snob (national, religious, educational, social or common-garden fool).

Have you ever heard the story of what one wise Japanese mother in Kobe did when she noted that her little son was beginning to show signs of fright on meeting some of the many foreign faces she passed in the streets of this port city? She went at once to an expert mask-maker, directing him to make for her own face masks of an Indian, a Chinese, one representing one of our queer red and grinning Anglo-Saxon faces, a fair-whiskered Russian; perhaps others which might seem strange to her little lad. And then she began to play with him behind these masks the old, old game of hide and seek ("Where's Mother?" and "Here she is!") that all the sons of men the world around have sometime enjoyed. And the result? You may imagine that that little Japanese boy to-day has no fear in his heart toward any foreigner. No fear—unless? unless—(with secret misgiving we wonder) may he have heard, of late, his teachers, his big brothers, the man in the street, talking of the danger of War?—unless the shop-keeper on the corner has sold him a cruel sword "for self-defence only," and a bayonet or a childish (!) bombing-plane for chasing some mythical bandit over a "pretend Great Wall."

Heigh-ho! Well, English and German and American children too—some of them, still "play War," and when shall the weary world be wise enough to demonstrate to them that hating and conquering sin and disease are quite as much a man's task as killing one's neighbors on the wholesale?

The Japanese Federation of Women's Clubs of Western Japan last Autumn in Osaka had a deal to say about their regret over the sale of military weapons to children. True, one Kobe psychologist soon after came out with a statement that no one need fear the evil effects of so much playing of military games in the streets

by little children of late "because all little boys love to quarrel as any small animals do"—but that man is not a Christian—nor has he, it appears, studied much logic, for also, we might remind him, most little children at some time may bite, as animals do, most of them love fire and an over-abundance of food, and have other traits which modern mothers, at least, seem to think they need to control. And if the world cannot someday, as Prof. Bogardus suggests, "learn to control and prevent such evils as race-prejudice," unreasoned immigration barriers and War, then what is the use of our going on teaching our belief that "One is your Father, even God—and all ye are brethren"?

"FOR NOW WE SEE IN A GLASS, DARKLY, BUT THEN—"

Dr. James H. Breasted, one of the world's most eminent historians, says—"I am not at all discouraged about such things as the world war and this depression. The thing called man is the most wonderful creation of the universe. He stands now at the beginning of a new exploration, that which is more important than anything in his entire history. The country that he is crossing into is the kingdom of the mind and the spirit. I am convinced that this is the meaning of the change called the depression. There are values here undreamed of. Man is now aware but what he needs is the technique to take hold of that awareness—something beyond a vague idealism."

Is this not something like the insistence of Sir Oliver Lodge that this generation stands on the brink of new knowledge beyond our present ken? And who is that famous scientist who said recently that the greatest discoveries of the future will be made not along his own line nor in any material field but must be along spiritual lines.

In a lecture given last summer at the University of Hawaii our old friend, Dr. Kenneth Saunders made the venture that "the atmosphere to-day is more friendly to religion than it has been in the past two hundred years." Heartening words—all these! There was a small maiden once who, after her first experience on a roller-coaster, confided to her grandfather: "I really can't remember now which was most exciting—the ups or the downs or the flat

place between when I was waiting for something to happen." Is it possible that after we have finished this and the coming few years we may be looking back as that little child did and remembering this as "the flat place between"? Or is it probable, because some of us feel sure that this *is* a "down" just now, that we may discover it to be only an incongruous low level like Amanohashidate where one must stand on one's head for a bit in order to glimpse the real glory of heaven and earth? At all events there is a wee quatrain that sings itself in most heartening fashion within the heart of the Editor of late—It goes something like this—

"In the darkest night of the year—
Tho' the stars have all gone out—
I know that love is better than fear,
And faith is better than doubt."

One more note from my history note-book seems germane just here—When the tomb of Tut-ankh-Amen in Egypt was being opened to the light of this modern day some few years ago a few little dried peas were discovered by one of the Danish Professors, taking part in the excavation. Some of these found their way to a garden in Smaaland where, altho they had been forgotten and dried in that desert tomb for some 3000 years, a venturesome man planted them—when lo! the peas grew up and gave a real little crop. Two of the new seeds were given to a Swedish gardener and in 1931 he obtained a crop of 202 green peas from the little life so many ages ago impregnated somehow with God's wondrous gift of growth.

Since that story is true—how can we Christian workers dare to doubt (even in a day when some of the seeds we are sowing, seeds of faith and temperance and love and peace, seem to have failed to grow—seem to have dried up and died) how can we dare to doubt that some day they too must come to fruitage, tho perhaps in a far-off age and clime we cannot yet surmise?



Miss Zako and the College Store she has successfully managed for nearly twenty years at Kobe College for Women.

AIKO ZAKO

And Her Good News For Shut-Ins

CHARLOTTE B. DE FOREST

(Grateful acknowledgement is hereby made of material loaned for this article by Miss Gertrude Cozad, in notes on Zako San's early life.)

Who is Zako San?—

One who out of depths of poverty, loneliness, pain, and helplessness has built up through Christian faith and Christian friendship a broad spiritual kingdom whose humble and unknown citizens are continuing to build on the foundations of trust and gratitude that she has laid.

Crippled in her late teens by a painful disease that seemed to harden many of her joints and left her bedridden, she has spent nearly two-thirds of her fifty-four years dependent upon others for the commonest ministrations. Her bed of Japanese mattresses on *tatami* (padded floor mats) is on a high raised floor in an ample corner, so that she lies on a level with the visitor that sits by her side. She is able laboriously to hitch herself about a little while lying, to feed herself with long chopsticks, to write when the materials are carefully placed in her hands, and to apply a handkerchief to parts of her face and neck by means of a shaped stick (popularly called in Japan a "grandchild's hand"). Her attendant is a maid, generally from the country, introduced by some friend who is eager for the spiritual welfare of the young girl. Zako San teaches her primarily the words and life of Christ and helps her to fill the routine drudgery of every day with the meaning of true service. Many of these maids have served long and faithfully before marriage or some home need has called them to carry out elsewhere the spirit they have learned from Zako San. One of them she has adopted as her heir, has had her trained and set up as a seamstress, and has also found her a suitable husband to enter

the family. The great qualification in the selection was that he should be, like the girl, an earnest Christian.

For the past nineteen years she has earned her livelihood by conducting a little store on the Kobe College campus, she doing the head-work while her attendant waited on customers. With the removal of the College to its new suburban site and some reorganization of school business, Zako San is leaving and carrying on the business that in anticipation of this change she began two years ago. This business is the manufacture and sale of a shampoo powder. As in all things, Zako San sought guidance through prayer when contemplating what change of work she would undertake. There came back to her the memory of a successful herb doctor from whom she had heard in her childhood of efficacious combinations for such powder. She remembered the ingredients but not the proportions. With the help of friends she experimented on different blendings until she had found a satisfactory mixture. With part of the school parting gift advanced to her, she bought the necessary machine, and friends helped her in the starting up of the venture in quarters that were at first loaned, then rented. The shampoo goes by the name of *nure-garasu* which has an ancient Japanese connotation in characterizing the beauty of a Japanese woman's hair as resembling the sleekness of a wet crow.

Another line of business that Zako San has recently started is the sale of tea from a remote province in Shiga Ken. This tea is said to be delicious, but has only recently become available to the general market on account of the difficulty of transportation from its mountainous source. Her agents take orders for and sell the tea of various grades.

In Zako San's coming to Kobe College at the invitation of its president, Miss Searle, in 1914, the keeping of a school store was not the only part of her work. She came to be the spiritual guide of the College employees, the dormitory servants, the gate-keepers and their wives, the cleaning women, etc.—perhaps fifteen to twenty people in all. She held the morning prayers or evening services, or Sunday Bible talks, as the need might be, for these helpers; and there was one time when nearly every one of them had become a baptized Christian. Besides that, she has held the meetings of her own Christian group of outside friends, some who

have been led into the faith through her efforts, some who are Christian workers themselves and have been strengthened in their faith and stimulated in their service by their contacts with her.

And besides all this she has carried on a large correspondence with cripples or invalids like herself and has found time to publish books or periodical literature, all with the same evangelistic purpose. I have often dropped in to buy postage stamps or a pad of paper, and if I had time for a chat, have found her eager to tell me the story of some new or old correspondence that was bringing some unseen friend into a new happiness. Her invalid friends have been mostly of three types: those suffering from tuberculosis, those with spinal troubles, and those with rheumatism or its type. One who had thought she never could do anything, when she heard that Zako San could feed herself decided that she too must try, and trying, she succeeded. Then she decided she must try to write and found that with patience and practice that too was possible. She has begun to have little song practices for the neighborhood in her own bedroom and is trying to spread the cheer that Christian hymn singing can give.

With all this, Zako San's unceasingly active mind is these days being further fed by the radio after some Christian friend presented her with ear phones.

To go back and look at the beginning from which this present activity has grown, we find that Aiko was born in the slums of Hyogo in December, 1878. One of the strongest early influences was her grandmother, a Shinshu woman who had come to Hyogo and married there. Her daughter, Aiko's mother, had married a dissipated man who deserted her and their little son. She went to work, leaving the child with the grandmother and sending back money, which the grandmother supplemented by picking rags. In one house where she went for rags, the earnest Christian housewife always told her something about Christ, until at last the old woman began to go to the Hyogo Kumiai Church. When she later contracted an eye disease and became blind, it was her Christian faith that upheld her. Her little grandchild, Aiko, heard her singing, "There is a Happy Land," and saw reflected in her life the joy of that faith. Until her death when Aiko was twelve, Aiko

attended her and slept with her; and the final separation was Aiko's first great sorrow.

Aiko's mother also seems to have been a woman of some character. When Aiko was five, her mother married a man named Zako; and it is this stepfather's name that Aiko carries. The mother instilled into the child the old ideas of filial piety from the "*Onna Daigaku*," teaching her that she must serve her stepfather even more faithfully than if he were her real father, and impressing upon her the free quality of the kindness he showed her.

For other education, her mother sent her to learn dancing and samisen and permitted her for a while to attend a free night school. The teacher was a young Christian of the Tamon Kumiai Church, who worked all day and then taught night-school, acting as janitor as well as instructor. Not only by his kindness in taking the little girl the long way home after school, but by his teaching skill and by his courage under the persecution he received from neighborhood rowdies, he left a deep impression. When ill health caused him to give up the work, it was continued by Mr. Yano, founder of the Kobe Christian Orphanage. The beautiful Christmas celebration at the Tamon Church, to which Mr. Yano brought the night-school children, left an indelible memory for Aiko.

When Aiko was thirteen her mother died. Her first stepmother was soon divorced. Her second was a widow with two children. In her small childhood Aiko had helped the family finances by making matchboxes at home. Now she went out to household service, first as maid, then as baby-tender. But her stepfather, who had been sick and never became strong, again needed more help than her wages could provide, and it was plain that the quickest way to earn a living would be to become a *geisha*. So at thirteen or fourteen she entered a *geisha* house in Osaka to go on with dancing and samisen practice which she had already begun at home. She had supposed her task would be limited to entertaining, but learned that when she reached the age of sixteen she would be expected to serve as a prostitute as well. Unwilling to face such a future, she fled to Kobe back to her stepfather, walking the whole way with about ten sen in her bosom.

Later, when it seemed necessary for her to find some way to help she hesitated at entering a similar opening. Her stepfather

left the decision to her to make. She remembered her mother's admonition, "Your foster-father has been more than a father to you; he cared for you, your mother, your grandmother, and your brother. You owe him a three-fold filial duty." So she decided once more to undertake that work, and entered a *geisha* house in Saidaiji on the way to Okayama, with a four-year contract. The man who introduced her borrowed five yen from her employer on the strength of the introduction and went back to make out the official papers. Before he had put them through, however, she learned that the house was conducting a double business and that she could not remain without compromising her own integrity. She ran away at night under guise of going to the bath, as she carried a towel.

She was more fortunate back at home in securing a position as *machi-ai-geisha*; that is, one who serves at parties, etc. She was able every month to give money to her home. For a year or so this success brightened her life. Then came the illness that was the great turning-point in her existence. All the remedies available to her class of society were tried—patent medicine, moxa burning, acupuncture, old women's herbs, divination at a shrine, attempt to exorcize evil spirits—but all in vain. For two months she was put off by her stepmother on to her brother in Osaka where the wife with her own mother and children felt her too heavy a burden. When she returned, carried home from the station on her father's back, the stepmother was angry; and the record says Aiko spent the night in pain and tears mid the vituperation of her parents, longing to die.

One of the religious teachers stated that the illness was due to the fact that her mother's spirit had not been properly worshipped after her death. This statement angered the stepmother still further and her ill-humors were worked off on her husband and Zako San. The stepfather, who really cared for the crippled daughter, tried to do for her. His principal work was raising chickens, and there was a little hen-house in the corner of the yard. On top of the chicken place the stepfather made a little bunk for her, and in her small three-by-seven space, so ill that she could not walk without pain or injury and so miserable that the doctor thought she would not live through the winter, she listened to the constant quar-

reling of her stepparents and longed for death. Once she decided to drag herself out with the intention of throwing herself into the well. But the beauty of the stars, the lights from the shrine on Mount Takatori, somehow entered her heart and restrained her.

Her little bunk was shut in by *mushiro* (coarse matting) and a hole one inch square permitted her to look out and see people passing on the street. The weeks and months went by in pain and sadness. The quarrels between her stepparents continued. One day when she was twenty years old an especially violent quarrel started, the wife running out of the house and the husband running after her. At that moment a gentleman passing by saw there was trouble, stopped and spoke to them, came and heard their story, and met the invalid. It was Seinosuke Okue, a member of the Kobe Kumiai Church and an engineer of the Okura Company, working then on a project of controlling the Minato river in Kobe. Mr. Okue was a man of great influence on the workmen whom he superintended. His temperance work and hymn-singing with the men made his groups of laborers outstanding for their good behavior. (In recent years since leaving the Okura Company, Mr. Okue has been engaged in ranching in Southern California where he has continued his fine Christian work and started a chapel among the Japanese laborers there. His temperance principles were so strong that there he even cancelled a contract to plant grape vines when he found the fruit was to be used for making wine.)

It was this natural Christian leader of men that now befriended the unhappy Zako family. Mrs. Okue soon called on Aiko. Mr. Okue dropped in on his bicycle to read the Bible to her from time to time. At the age of twenty-two on the first Sunday in March, she was baptized at her home as a member of the Hyogo Kumiai Church, with eight people present in all at the ceremony. She felt very deeply there the added presence of the Lord himself.

She at once began to lead others as contacts permitted. The next year in February she had a dream that deeply influenced her later life. She seemed to see Christ, the Saviour, taken down by a man from the cross and lying on one side just as she was forced to lie. When she told her dream to the pastor, he said she must find the meaning of it for herself. She found two meanings:

first, that everyone has a cross and that hers was small and she must accept it gladly; second, that while lying as she must, it was her duty to tell of her salvation to others through the use of her pen. As a matter of fact, she had begun to write the day after she was baptized. When she told the pastor of the meanings she had found in this dream, he and others advised her to use her pen in writing to other invalids and thus she started on the work that has been her specialty for over thirty years.

But before telling more of her evangelistic work, let me tell some other points about her physical condition. Soon after Mr. Okue had found her he brought Dr. Kawamoto, a prominent Christian physician, to examine and advise her. He said there was no hope of cure, but that being still young, the joints might become a little more limber. He prescribed a tonic and offered to provide her with all the medicines she needed. Soon, however, she developed a strong faith in the unseen powers of healing, and preferred not to take medicines. On one occasion a group of Christians wanted her to come to them for healing; but she replied that she believed the Lord would heal her where she was, if it was His will. Once in 1924 she had a serious accident. With great effort she had taken a jinrikisha trip to attend a special service and returned late at night to her room. At the door the jinrikisha man slipped in the rain and let the shafts down. Having no control of her arms or legs, Zako San pitched headlong and was knocked unconscious. Her attendants worked over her with prayer, consciousness was restored and some treatments were given; but in a day or two there appeared symptoms of paralysis of the right side of her face, her tongue, and her right arm. A skilled chiropractor that was told her story gave free adjustments for some weeks to the displaced vertebra in her neck, and she recovered; one factor in her recovery was doubtless her faith that she would recover, and the fact that acting in that faith, she did all she could by her own effort—alone at night she practiced the sluggish tongue, putting it up and down, out and in; and forced the reluctant hand to write and to move in cooperation with its mate. After that, she had a wheel chair made by a Christian carpenter friend, and took her first ride in it on the day of the Showa coronation. Outings are seldom taken, however, as the effort and help required are great.

To return to the subject of her evangelistic work: Not long after she had become a Christian, one of the church people asked her to help a girl of eighteen named Masae, who had long been disabled with tuberculosis and was so cross and exacting that her mother was greatly troubled. Zako San wrote to her frequently for seven or eight months without any response. At last the girl's mother wrote saying that the letters were greatly enjoyed, but that the girl was too ill to write herself. Zako San felt that haste was needed—the girl must be reached before it was too late. So she took with difficulty her first jinrikisha ride and visited her correspondent, lying by her side and talking of faith and the meaning of life and suffering. Masae wept for joy. She told how the sympathy of well people had only angered her, but how Zako San, speaking herself in illness, had brought her great happiness. Zako San spent the night, and returned home with a sense of greater joy than she would have had from getting well herself. The service she had rendered fed her own soul. Masae and her sister both accepted the faith, though the invalid died before Zako San could make her a second visit.

A middle-school teacher became a seeker for truth, and while she taught him the Bible, he brought girls' school text-books in history and geography and Japanese language, and taught her these branches that her eager mind absorbed. Her pastor, then Rev. Ihei Takeda, sometimes wrote a poem—*waka* or *haiku*—for her comfort; and she too began to write verse; in this task one of the ladies in the church guided her with corrections and suggestions. At Mr. Takeda's request, she wrote a song to be sung with a drum accompaniment for use in the *taikyo dendo*, a wide union evangelistic movement at the beginning of the century.

Soon her first book was published, "Fuseya no Akebono" ("Dawn in a Cottage") in which she recounted the story of her childhood and youth, and how the light had come to her. This book was a great success, was widely influential in leading people to Christianity and went through nine editions, some of one thousand copies. Later a second volume or appendix to the first ("Zokuhen") was published, and still later a new book, "Mi Tsubasa no Kage" ("The Shadow of His Wings"), both of these being stories of her own and others' experiences in the Christian life. These books

have both had second editions. After the death of her foster-father and his stepdaughter, she wrote a memorial of them, published under the title "Chichi" ("Father"). The plates of this book were destroyed in the Yokohama earthquake and she is now considering republication.

Her three latest books are "Biko" ("Distant Lights"), stories of specially striking conversions; "Shinren" ("Hidden Depths"), reminiscences of Mr. Okue; and "Yami Yori Hikari Ye" ("Out of Darkness into Light"). This book is a revision brought up to 1931 of her first two books about her own intimate experiences. She had meant to have it come out under the original title "Fuseya no Akebono," but the publisher (Baibundo of Keijo, which has done these last three) put on the new title without her knowledge and to her regret; for as she says, it is too much like the title of Professor Iwahashi's "Light out of Darkness."

The "Fuseya" has made her many friends. One was a deaf woman of about thirty who had fled from a very unhappy home with a step-mother and a vituperous father to Akashi, where she happened to pass a church signboard that said, "Come unto Me, all ye that are heavy laden." So she went to a bookshop to find an easy book about Christianity; there she got Zako San's "Fuseya," and it brought her light and hope. She went back to her home for a while, but finding it still unbearable she ran away secretly to Zako San and asked her to take her in. Zako San did so, and her kindness was rewarded by the woman's becoming an earnest helper who accompanied and tended her on her occasional evangelistic outings. One such was to Himeji, to the Hinomoto Girls' School (Baptist). While she lay on her side, talking to the girls, there was a youth allowed to listen in the next room—Reisuke Shikimori, an earnest young Christian led into the faith through the sorrow of having lost his father when he was fourteen. He became a devoted friend of Zako San's and has for many years been informally a financial guardian and adviser for her, sharing with her in her plans for starting or promoting business, and giving generously for her comfort both in his prosperity and in his later time of financial reverses.

After the "Fuseya" had begun to bring in money to Zako San, the Hyogo Church Sunday School added to her sum a cash gift to

aid in building a little room for her. It gave her for the first time a spot of her very own, twelve feet by nine. Here she lived and here she carried on, for some five years, a business of renting bedding. She started with seven second-hand bedquilts (*futon*), and when she closed out the business she had fifty-three and was employing two women to keep them in order. In the meantime she had not only supported herself, but had provided for the schooling of a step-sister. Moreover, her shut-in friends are often of the neediest, and I have good reason for suspecting that many a time she has sent out in a letter to such a one a money-order that a more worldly-minded person would have put into a savings bank.

About two years ago, as an evangelistic organ, she started the "Akebono," a monthly paper, and to-day about a thousand copies of this small magazine are being circulated. Mr. Shikimori is its general editor and Rev. C. Aoki of the Iesu Kirisuto Church in Kobe writes the leading articles. She had word that a recent issue had brought three people to the point of receiving baptism, one being a farmer's son whose university course has been broken up by tuberculosis, but who lost his dread of death after reading that paper; and two others who saw his example and followed.

The house to which Zako San moves this spring (50 Kitamachi 3 Chome, Higashi Suma, Kobe) is one that Mr. Shikimori is putting at her disposal free of rent. In speaking of her moving and her future self-support, she said to me, "Perhaps in these years here, free from anxiety about my living, my prayer life has lost force. I mean to revive its strength once more." I replied, "Seeing what difficulties your faith has overriden in the past, I feel assured the future will be victorious too."

This is the end of one chapter of Zako San's life. There will be others equally worth reading.



Teako Nishida

TENKO NISHIDA AND ITTOEN

C. BURNELL OLDS

Some years ago there might have been seen one day in the streets of Mukden, making his way along with difficulty in the teeth of a blinding dust-storm, a peasant in rough Japanese garb. Suddenly from behind he was struck a terrific blow that almost knocked him over. Quickly recovering himself, however, he cried out almost unconsciously, "Arigato, Arigato," (Thanks, Thanks) whereupon a second blow was landed full upon his head. "Arigato, Arigato," he exclaimed again, and then, venturing to look about him, since no more blows came, he was surprised to find himself confronted by a big burly Chinese who shouted at him, "Say, man, are you a Christian?" "No." "Well, I am, and I thought you were, for see here," and forthwith he pulled a well-worn New Testament out of his pocket and turning to the fifth chapter of Matthew, he said, "There, read that, 'Whosoever smiteth thee on the one cheek turn to him the other also'". "Well, that's interesting," was the rejoinder, "but why did you hit me like that?" to which the Chinese replied. "Because you are a Jap, that's why. A Jap has just done me a mean trick and I made up my mind that I would take it out on the first Jap I happened to meet. But forgive me, for I see what a brute I have been." And the other, "No, I am the one to be forgiven; for wasn't it my countryman that wronged you? I must beg your pardon." Evidently that was one too many for the Chinese for all he could do then was to blurt out, "Man, man, who are you anyway? for it's evident to me that whoever or whatever you may say you are, you are a deal better Christian than I am." The story goes on to tell how, dating from that moment, the two became fast friends. I have introduced it here to show that nowhere is the spirit of *Ittoen* better illustrated than it was by this disciple and exponent of its teachings.

The tale of Tenko Nishida, and how his experiences resulted in the founding of the order, is still more arresting. I shall call him

simply "Tenko," as everyone else does who comes to know him and love him.

The story should begin on a certain day some 29 years ago, when, in a certain hotel in Kyoto he might have been seen sitting friendless and alone, as though he had nothing in the world to live for. For two days he had sat there, eating nothing, nor caring to; lost to the world and to everything but the great problem that seemed to have engulfed him.

He had just come from the Hokkaido where he had been a colonist-farmer for some years. He had had his successes, but gradually hard times had come, and questions had arisen—problems that affected livelihood (others' as well as his own), and he was a man of keen sympathies. He saw himself, and them, caught, as it were, between the upper and nether millstones, of capitalism, landlordism, on the one hand, and tenantism on the other—a lot that was becoming ever more intolerable for all. It was bad; and yet he could not stand in a neutral position between the two. If he did he would be ground to powder. If he took sides how much better would it be? What was life anyway? What could he do? What could *they* do, to get out of the mill? The problem obsessed him. It became his meat day and night. Finally it wrecked him and he fled. Thinking hard thoughts, then, but still with a heart open to Heaven's leading, he drifted to Tokyo. There he strode up and down through Hibiya Park, thinking, ever thinking, trying to arrive at some conclusion. Finally he fled to Kyoto, pursued thither by his thoughts, until he came to the inn where we found him first, still thinking, brooding, probing for a way out. Fortunately, at this juncture there fell into his hands a book of Tolstoi's entitled, "My Religion." It seemed exactly to fit his mood and he began to devour it avidly. Then, all of a sudden, he chanced upon that pregnant phrase that was destined to become the axis upon which his whole subsequent life was to revolve. "If you would live, die," was the phrase, and from the moment it struck his eye it began to burn itself into his soul. He did not grasp its full significance at first, but what he interpreted it to mean was that if a man would live he must put to death his individuality, with all individual strivings for recognition, a name, a competence, and throw himself unconditionally at the feet of—what? "Hikari"? (Light), "Nature"?

God? It is hard to understand him here. But what he seemed to mean was that he was to find his life by losing it in the universal soul so that he might emerge free, with nothing of rights, duties or desires left. It was something like the renunciation that Buddhism teaches, that real life is to be found only through absorption—the merging or submerging of a man's little ego into the great universal or absolute. But it was more than that, as he afterward discovered.

Arrived at this point in his thinking, he was startled out of his reverie by a telegram. It was from his home, the old estate in Nagahama that had come before him in his dreams so often during those last years. "We are bankrupt, all is lost," it read, "Come." Bankruptcy! bankruptcy! Well, what of it? What did that mean to him? This and only this, that the last tie that might still hold him to the old life, the old acquisitive life, was severed now by this, and he was free. Still it might mean something quite other to them, those to whom he still belonged by natural ties, and he couldn't quite ignore them so he obeyed the summons and went. He found them all gathered together in family conclave. They were in despair. There was not a gleam of light ahead. What should they do? What *could* they do? Did he have an opinion, any advice to offer? Yes, it was this, if they would take it. "Pay up your debts, to the last cent possible, and then stand before Heaven naked alone, expecting nothing from creditors nor from anyone else. And then come and live with me. I will take care of you." Such in substance was his advice. And did they take it? "Fool," they cried, in high disdain, "do you think we are fools to listen to such ravings? But here, have something to eat at least, for you act as if you were famished." But no. Instead, seeing that he could accomplish nothing with them, and resolved not to compromise his newly discovered principle of life, he turned sadly away from them and beat a hasty retreat.

He found refuge at last in an unused roadside temple nearby. Here he entered, and, finding an old "zabuton" cushion, he squatted upon it and was soon lost again in his reflections. Hour after hour he sat there, for three days and three nights, eating nothing, hardly sleeping, just thinking, thinking.

On the fourth morning a baby's cry, clamoring to be fed, roused him from his reverie. It provided just the cue he needed. "That

is it," he cried, "a baby crying for its mother, and that means that presently there will be a mother on the scene, hurrying to feed him. The mother will come because the baby needs her and she needs the baby: drawn together by mutual necessity. If the babe does not eat he will suffer and at length die; if the mother does not feed him her swollen breast will excruciate her and her mother-heart will ache with a deeper pain. They are for each other. That is the meaning of it. They cannot exist apart. Neither gives to the other at that other's expense, nor is anyone else the poorer for what they give to each other. It is nature's mutuality. And may it not be so with all life?" he reflected. "Is there not perhaps a divinity on which we can depend, call it what we may, a mother-heart that yearns for us as we, her children yearn for her? And will she not feed us if we trust her and put ourselves in the way of receiving what she has to give, not because of our necessity, nor for our satisfaction, but for hers, that the universal life may thus become rounded and whole?"

Thus reasoning, he found for himself at last a philosophy of life. The next step, then, was to act upon what he had learned. At any rate he must trust "Hikari," that inner-light that had brought him thus far on his way.

And so he started out. He was hungry; what would Nature do for him? The first thing his eyes fell upon as he turned out into the road was a few grains of rice that by chance had fallen from a passing cart. Ah! here was his answer, then. Nature's largess! To gather and eat the scattered grains would be to rob no one; rather, it would be to act in accordance with Nature's evident intention. And so he began to pick up the gains one by one and in the process he began to find himself.

The next day conditions were different. There was no rice for him as there had been the day before. Had, then, Nature failed him after all? But just then he was hailed by a voice from across the way. It was a friendly voice and belonged to a woman. He knew her as the keeper of a lodging-house in the neighborhood. "Come and have some breakfast with us," it said. It was his first real meal in many a day. What joy was his now.

His philosophy, as it had developed thus far, had shown him that he must now regard himself as dead to the world, but suddenly

now, he felt a new urge rise within him, an uncontrollable desire to work, to do something. He began to move. His first attack was on the dishes. In short order they were washed and put away. Then, seizing a broom, he began to sweep, and he went on sweeping, until house, yard, and everything they contained were in order, even to the filthy old latrine that no one else would deign even to touch.

For three days he kept at it, as one thing led to another, and all the time with growing interest and satisfaction, even though the whole establishment had been set agog by the unaccustomed sight, mistress, servants, patrons and all. At last, everything he could find to do being done, he sat down to partake of the last frugal meal that the woman had provided for him, when lo, instead of the customary bowl of simple, coarse buckwheat, he found carefully hidden in the bottom of the bowl two appetizing eggs. Surprised and wondering what it might mean, he protested to the woman. Then she opened her heart to him. She told him just what this that he had been doing had meant to her, how she had caught the spirit that he had shown in it all, and how it had wrought salvation for her, salvation that she had sought all these years.

Imagine the astonishment with which Tenko listened to the confession! He had not once thought how what he had been doing might affect others. What he was interested in was simply the solution of his own problem, and he had found it and in the joy of it he had been repeating to himself over and over, words that might have dropped from the lips of Mr. Hori or Dr. Bartlett of the Doshisha when they had taught him years before. "I have overcome the world, I have overcome the world," were the words, and he had used them perhaps without realizing that they were the Master's own words, for he called himself no Christian. But now, if what he had been doing had really helped some one else to find the way of life, what joy unspeakable was his?

And so from that small beginning there was developed one of the significant movements of modern Japan. It was all built upon the theory that if a man dedicates himself to the service of the present need, whatever that may be, not expecting reward, and not accepting it if proffered, the spirit of goodness that is in the world and that supports it, will support him. "No

matter how irksome the task, or how revolting, whether it be the scrubbing of a railroad station, the helping of a man up the hill with his load, or the emptying of garbage boxes if it needs doing, I am the one to do it; not someone else. Nor am I to wait for orders, but plunge in, on my own initiative. And the result? Well, no one is going to stand by—not for long at least—and see someone else doing his job without doing something about it himself. The elemental needs are pretty sure of being met, at any rate. And as for reward, the fun of making the world a better place to live in, and seeing men's cold hearts thaw as those men look on—that is reward enough for any man who has once got his eyes fixed upon the goal. Joy to the giver and joy to the recipient come out of it, and hearts begin to beat together." Such was his testimony at least, and it seems to correspond with the testimony of others who have tried it also.

Thus started *Ittoen*—the "Garden-of-One-Light" idea that for the last twenty-five years has been diffusing its radiance. It did not come by chance, nor has it been a mushroom growth. But it didn't take long for the idea to begin to make its appeal. Other men who had drained life's bitter cup and cast it from them, stopped in their downward career amazed at the revelation of what this kind of life might mean and cried, "We, too, will make the venture. Take us with you. Lead the way and we'll follow." And so *Ittoen* became necessary—a shelter, a rendezvous, a home, where such could foregather, and set out, and return again, and nourish within their bosoms obedience to the light.

It started in Kyoto, as a home for men who were willing to trust the Inner Light and yield themselves to its guidance. It continued on there for years until it had outgrown its quarters, and then moved on to its present location in the country east of Kyoto, on a forest-tract that some man of means who believed in the ideal had dedicated to the cause of his own freewill. It was here that I first encountered Tenko.

I was drawn to him by the desire to see for myself whether the theory, so beautiful on paper, really was working, and if so, how and to what extent.

From the train-stop the way lay up through a village and along a canal, skirting the base of a beautiful wooded mountain-

side, to the entrance to the colony. Here the first thing that caught my eye was the inscription on the gate-post—"Kosenrin, Light, Spring, Forest," it read. Did it mean, "light springing in the forest"? If so, how symbolic!

Once within the grounds I noticed some pretty shrubby effects, a pond here, another there, a running stream between, with bridges over it here and there. To the right was an ordinary Japanese house, the business office, I soon found it to be, a rather small affair, but evidently sufficient for the needs of the community. Closely adjoining was a larger two-story building which, I afterward learned, was the establishment's printing-office where no small amount of literature is prepared and sent out to the world to proclaim the principles of *Itoen*. Of these the most important is the official magazine "*Hikari*," which has many thousands of regular readers. Incidentally, or is that, perhaps, the primary purpose?—it affords employment to a fairly large number, until they may be able to find themselves better through some other line of service. Of course here, as elsewhere, no wages are paid, "only the guaranteed livelihood such as all share, in true communal fashion," my guide instructed me.

Going on up the hill whither the road led us, we passed here and there various little dwelling-houses, each of which, I was told, was occupied by a happy family belonging to the community. There were probably a dozen or more of such.

At last we came to what seemed to be the focal center of it all, the *Kitodo*, or "Prayer-Hall." Entering here we sat down together near the door in a small reception room, with benches arranged about a central table. Mr. Nishida himself was away when we arrived, but his wife and son were there; also a number of faithful disciples whom I soon found to be keen, intelligent men. Time passed quickly in that society and soon dinner was announced, when it was a joy to share with them their simple meal of onions, bread and *jam*, and *gemmai*,—the unpolished rice,—which forms the main part of their regular daily fare.

After dinner I took occasion to look about the unique building. The room where we had been sitting was really only large enough for four people to sit in comfortably and talk or pray together with knees touching under the table. Here, I learned, it is their habit

to come, all of them in turn, for the enjoyment of the greatest privilege of the institution, a quiet half-hour of meditation and prayer. A schedule of hours is arranged so that all may have the opportunity.

The main room was above, open on three sides to the beauty of the forest and the heavens. This is large enough for them all to come and kneel together, as they do every morning, for their daily worship.

At one side of the room below, I was shown a hole just large enough for one man to creep into and crouch in prayer. This was the place that Tenko always reserved for himself, I was told. Also later, I learned of a little place outside the house just big enough for two to lie in, where, on occasion, Tenko himself is accustomed to crawl and sleep, with one arm thrown about the person of some poor despairing wretch whom he hopes thus to save to a life of usefulness by the warmth of his human sympathy.

Mr. Nishida, was away, as I said, when I arrived, off to fill some speaking engagement or on some other business. But he had been informed of my coming, by telegram, and came hastening back before many hours had passed.

Before Mr. Nishida's arrival I had plenty of time to get acquainted with those other men, his colleagues, as well as his disciples.

One is a business man, keen, shrewd—evidently he has had his successes—but now he is here, learning, living, serving—a happy man. Another is a Korean, a man who was “down-and-out” when he came to the place, with nothing to live for, nothing but a despairing heart. Now he has everything that a man could wish—a home and friends to love him, the consciousness of a mission in life, and a heart at peace and full of gratitude. He has perhaps, however, not a cent in the world that he can call his own.

A third is a teacher, a man of rather unusual insight and loveliness of character. I must tell you rather much of him. He came to *Ittoen* several years ago, after a desperate struggle with himself. He was a teacher in our Congregational Night School then, a forward-looking Christian, one who wanted the best that life had to give. But he was not satisfied. At last he was transferred to another school, a government school in Nagasaki.

He was a good teacher and his work was appreciated there. Finally, by chance as it were, he happened to come under the influence of Mr. Nishida's personality and teaching, with the result that the ideal completely captivated him and he was for joining the movement at once. But he was a married man, with a wife and children; could he abandon them for the salvation of his own little soul? Unthinkable for a Christian. But why not take the step together—all dedicated to the same ideal, throwing their all into the common fund—property, prospects and ambitions, and hope of future happiness—both for themselves and for their children, together? That is what they decided to do, and it was arranged. There was just one condition attached, that they be permitted to serve, as God might call them to serve—that and nothing else.

First of all they were given a house to live in—to make a home in—and they made it. Then, what of the question of a livelihood? That should be left absolutely to the guidance of the Inner Light. He would run a store, or teach school or dig ditches, or do research work—anything for God and humanity—and his wife was one with him in the decision. Self-renunciation first, they said, then service; service for others, anyone, without limit; but for self, nothing.

Fortunately the education that he had received at the Imperial University in Fukuoka, had developed in him a talent for research work; and in the meantime he had been feeling a growing interest in the condition of the old Catholic Christians in the region round about Nagasaki. He had already learned that, unknown to the world, there were still many thousands of them left, in spite of the fact that it was generally supposed that they and their ancestors had all been completely exterminated more than three hundred years ago. To study the history of these people had long been his desire, and so he came to the conclusion that perhaps he could serve the cause no better than to devote himself to this work. The way was opened for him by his receiving a fellowship from the University for just this work. As soon, therefore, as he received his first installment of money he started in, but first of all he put the entire sum into the common *Ittoen* fund with no other stipulation than that it was to be drawn on by him as he needed it, or by anyone else who might need it.

In another place, somewhat removed from *Kosenrin*, I was told, though I did not see it, is the original *Ittoen* dormitory, now transformed into an elementary discipline school, so-called. About 30 men and 20 women are living here in strict conformity to *Ittoen* ideals, trusting themselves completely to the guidance of the Inner Light. I was interested in the method. One man is put in charge of the rest, though the responsibility is shifted from time to time, and to him are brought daily the requests from the outside world for service, in response to which he sends the men out hither and yon. Usually they return to the dormitory at night, but on occasion they remain away for days at a time, coming back only when the work for which they were called is completed.

Each according to his ability is the rule, nor is anyone forced to do what he does not want to do, nor is anyone detained in the institution longer than he cares to stay. As for expenses—travel, food, lodging, and the like—these are always paid for by those for whom the service is performed. That is taken for granted. All else received (and they are not averse to receiving freewill gifts) goes into the common fund.

Is there ever a lack of jobs, of opportunity to serve? Never, not for those who have dedicated themselves on the above terms. There are always three or four times as many requests as can be filled, I was told. At least it has been so ever since *Ittoen* has become at all known, and now no institution is more trusted or loved by those who know it.

"And what happens when sickness or old age creep on? Is there no occasion for anxiety then?" I asked. "There never has been yet," was the reply. "There are always loving hands within the institution to wait on the incapacitated, there are always doctors and other professional men outside who are glad to *give their services* to *Ittoen* people, counting it a privilege to do so.

"But what of the ideal in relation to the cold, unappreciative world outside? Is it possible to apply the method and live the life outside of the sheltering walls of the institution?" That seemed to me the crucial question and I was interested in the reply. "Yes," they told me. "We have always found, sooner or later the chance comes to lend a hand, somehow to someone, and with it there is always an answering response—a spontaneous impulse on

the part of the one helped to help in return, and to share the last crust if need be."

There are two stores, I learned, one in Nagoya and one in Hiroshima, that are run entirely on *Ittoen* principles, and they are successful. Furthermore, there are individuals scattered throughout the world who are living the life taught by Tenko.

"And how many are there of you in the world?" I asked. "*Ichinin ijo*," was the laconic reply. "One, and then some—at least." No one knows how many they are; no one cares. They don't count noses. They don't have application blanks or creed statements for the pledged to sign on the dotted line. They expect people to catch the spirit and live the life, and they are contented to leave it there. Suffice it to say, they get results.

And how is their faith kept alive and nourished? By worship—daily, incessant prayer-worship. There is the regular morning service at which generally the ritual is followed, a ritual combining elements of all faiths, for all faiths are represented here. Shaka's teaching of oneness with the divine, and Shinto's ideals of bodily and spiritual purity are combined with Jesus' principles of loving sacrificial service. Indeed, the teachings of the Sermon on the Mount are the core of the ritual, as they are also the foundation of the life that is lived here. And the Lord's prayer is ever going up to God from every true follower of *Ittoen*.

Everyone worships in accordance with the training he has received. If one is a Buddhist he worships as a Buddhist; if he is a Christian he worships as a Christian. But Buddhist and Shintoist and Christian sit side by side and worship together the one true light, each as he understands it and as it shines in upon his soul. The worship-form changes as the complexion of the institution changes. If Christians predominate at any one time the worship-ritual becomes more largely Christian; if Buddhists predominate it becomes Buddhistic in its flavor. But the reality behind the form varies not, for it is the "*One Light Garden*." The *Ittoen*-idea binds them together into one.

As one passes out through the door of the prayer-room to return again to the common world, and looks back, a new and unaccustomed symbol, standing out on the door-post, meets his gaze. It is the cross and the swastika intertwined, and completed

by the superposition of the character for *light*. The cross that through the centuries has symbolized to the Western world the one great hope, joined with the swastika that from time immemorial has represented to the ancient, mystic East, all that is good and beautiful and true, and completed now by the Light—the one true Light—that lighteth every man.

Such is Tenko, the beloved saint, and such is the GARDEN OF THE ONE LIGHT.

By - the - way

The Century of Progress Exposition in Chicago, U.S.A. will open on June 1st, and expects to run for five months, in celebration of the 100th anniversary of the founding of that city. One of the most interesting features will be a Hall of Religions to house exhibits of various religions, denominations and religious movements over all the world.

There also will be held a series of world conferences on peace, international and race relationships—as well as on many problems of civics and other phases of internationalism. Committees have been busy during the past three years gathering materials from all the many countries to be represented. It is hoped that much of really valuable information may be disseminated there, and some really worth-while contributions made to the cause of international friendships.

From the Evangelical News Bureau in Holland we learn that the Society for the Promotion of International Law has calculated, on the grounds of reliable statistics, that over a period of 3,400 years there were 8,000 wars, and that during this time the suffering world has had only 268 years of peace. (But the ordinary, home-loving, Christian women have not yet been voting fifty years—wait until they begin to have more opportunity for managing Governmental affairs and see if that last statistic cannot be changed for the better).

MISSIONS AND NON-CHRISTIAN RELIGIONS IN "RE-THINKING MISSIONS"

A. K. REISCHAUER

One outstanding impression which the report of the Laymen's Commission, "Re-Thinking Missions," makes on the reader is that it pictures the foreign missionary enterprise as one of the great spiritual forces operative in the modern world. Missions are seen as nothing less than a world force working towards the moral and spiritual unity of mankind. There are other great forces at work, some kindred and some hostile. Therefore, if one would rightly evaluate missions, one must see them in their relationship to these other forces. That is what the Commission has sought to do and the results of what they have seen are embodied in Part I of their report.

If the results of this appraisal of missions are not at all points one hundred per cent valid it should not be surprising. The surprising thing is that in the face of an almost impossible task such a high degree of validity is achieved. To accomplish anything of real value demanded extraordinary qualifications on the part of the commissioners. It presupposed that they had a fair knowledge of the general cultural forces of these Oriental lands, especially the non-Christian religions in their historical significance and their present place in the lives of men. It meant that they had to have a clear grasp on what is the essential Christian message and a reasonable agreement among themselves on this point. We do not imagine that the Commission would wish to be understood as having spoken with complete authority or finality, but only as interpreting in general terms the relation which Christian work in the Orient sustains to the other great forces, indicating along what lines Christians might experiment in order to make their efforts count more towards building up the Kingdom of God on earth. Part I of the report, therefore, deals more with general principles than with concrete problems and solutions.

Now among the major forces with which Christian missions to the Orient must reckon are the non-Christian religions. This is why a large part of the report is devoted to a discussion of the relationship between Christianity and these other religions. It is this subject in particular which we wish to consider here.

The Commission first of all points out that certain changes have taken place in recent years which have greatly affected the relationship between Christianity and the other faiths. Two major factors are mentioned. One is the "altered theological outlook" which has led to a different emphasis in the Christian message itself and which has also brought with it a different conception of the non-Christian religions. The other factor is the growing spirit of Secularism fostered by the emerging world culture which makes all religions more or less allies against this common enemy. It is no longer the superior claim of one religion over that of another; "the case that must be stated is the case for any religion at all."

The Commission is certainly right in saying that a change in theological outlook bears "directly upon the missionary motive" and upon this question as to the relation between Christianity and other faiths. The Commission is also right in saying that there has been a change in emphasis in western Christianity. There is less emphasis on religion as a salvation of the soul in a future life and more on religion as an enrichment of man's present life. "Whatever its present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save man from eternal punishment than from the danger of losing the supreme good"; and we might add that by this "supreme good" is meant largely "the good life" here and now.

No one can seriously question that there has been this shift of emphasis in modern Christianity (though there is now a swinging back to the older conceptions in some quarters) and that this has greatly affected also the conception of the relationship between Christianity and the other religions. The Commission itself is a good example of how a changed theological outlook affects the emphasis in the Christian message and the conception of its relation to other faiths. As is well known, there were a number on the Commission whose theological outlook "can only be adequately expressed as

loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him," and that those who hold this view have some difficulty in endorsing much that is said about the non-Christian religions in Part I which was obviously written from a "theological outlook" which thinks of all religions more in terms of man's universal quest for the good life and God than in terms of God's special or unique revelation of Himself to man. These differing conceptions of religion need not necessarily exclude each other. In fact, no view of religion is complete which does not see religion as being on the one hand man's quest for the good life and God, and on the other hand as God's revelation of Himself to man. It makes, however, a rather big difference in the results which of the two approaches to religion is given the greater emphasis.

As a matter of fact until quite recently the major emphasis among Christian writers has always been on Christianity as the supreme and unique revelation of God to man; and other religions have usually been regarded as being at best man's faltering steps upward and perhaps glimmers of God's revelation to man since God has not left Himself wholly without a witness among all men. But with the rise of the science of religion it has become increasingly common to look upon all religions more from the standpoint of man's quest for God than of God's revelation of Himself to man, and Part I of the Commission's report is written frankly from that standpoint. It does leave some place for the other emphasis and recognizes to some extent the uniqueness of Jesus and even a real finality in his message in a few passages such as: "Christianity refers its conception of God, of man, and of religion to the teaching and life of Jesus." "It believes that in the course of history the insistent problems of religion came to Jesus with peculiar clarity and force, and that he gave answers to these which, because of their simple and essential nature, may be taken as final." But it will be admitted that the general tenor of this first part of the report is not of the *uniqueness* and *finality* of the Christian message as a revelation of God, and that it rather presents the Christian message as a *fulfilment* of what is already present in varying degrees in the non-Christian religions. The main emphasis is placed purposely on what is "strong and sound" in these other faiths and on Chris-

tianity's using these kindred elements as points of contact for its greater values, rather than on the contrasts and differences or on what is wholly unique in Christianity.

We would not say that the Commission's approach to religions is not a legitimate approach. In fact, it is rather difficult to do full justice to the non-Christian religions unless one is willing to look at them from this standpoint, even though one may have strong convictions as to the uniqueness and finality of God's revelation in Christ Jesus. Such convictions should not blind one to the real values in other religions; and neither should one's appreciation of these values blur one's vision of what differentiates Jesus and the Christian message from even the best in the non-Christian religions. There is danger both ways. We question whether the Commission guarded itself sufficiently against the second danger. We question whether the Commission gives the laymen of America and the average reader an altogether true picture of the non-Christian religions since the report stresses only the values in these religions to the exclusion of what differentiates them from Christianity, and especially because it does not give the matrix in which these values are found; and often hidden or lost.

What, then, is the Commission's picture of the non-Christian religions?

1. Attention is called to the fact that in all religions, even in the religion of the ignorant masses encrusted with superstitions, there is something of value, namely, "there is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God: to this extent universal religion has not to be established, it exists."

This should not be questioned by any Christian who believes that all men are made in the image of God and that the soul of man can never find its rest until it rests in God. But on the other hand this "religious intuition," or what our modern German scholars prefer to call the "religious *a priori*," while it makes man "incurably religious" does not insure anything very definite as to the character of a man's religion. "The God of this intuition is the true God," but this argues little as to what conception men may have of the true God. However, the Commission is right in seeing

in every religion a real quest for God and that in this Christianity has something on which it can build.

2. From this base line of all religions the report proceeds to the fact that "in respect to its theology and ethics, Christianity has many doctrines in common with other religions" though "no other religion has the same group of doctrines." The Commission thinks "it is a humiliating mistake for Christianity to contest priority or uniqueness in regard to these general ideas" because "there is no property here: What is true belongs, in its nature, to the human mind everywhere." "From this treasury of thought" Christianity is said to proffer its own unique selection, its individuality lying "in the way in which it assembles and proportions these truths, and lends them clarity, certainty, exemplification and therefore power."

Unfortunately the Commission does not indicate very definitely what doctrines of theology and ethics religions have in common and just how much is contained in "this treasury of thought" from which each religion proffers its own peculiar selection. And since any doctrine must be understood not as an isolated truth but rather in connection with the matrix of thought and life in which it is found, it may mean very little agreement even though there are various doctrines of "theology and ethics" that seem more or less alike in the different religions. This is strikingly illustrated by what the Commission itself says in another connection where we read, "The great religions agree that it is the office of religion in human affairs to make prevalent the spirit of sympathy and love. To some of them, this spirit operates in a *realm of illusion where in the end no private interest matters, and no private self is real. Compassion and kindness are chiefly disciplines for destroying in oneself the root of selfishness, thus overcoming the moral illusion of separate selfhood.*" (Italics ours). The statement then proceeds to give what the Christian position is. One wonders just a little how far there is an agreement on making "prevalent the spirit of sympathy and love" when there is such a wide difference as to the realm in which this spirit operates and the objective towards which it works. Thus while one can agree that the great religions have certain doctrines more or less in common one must at the same time realize that there are deep-going differences which make the apparent agreements less significant than what one might expect.

The statement that "what is true belongs, in its nature, to the human mind everywhere" is either so obviously true that it hardly needs to be said or it is not true at all. Of course, what is true *should* belong to the human mind everywhere, but unfortunately even wise and honest men, in the realm of philosophy and religion as in other realms of human interest, are far from agreeing on "what is true." Only when the great essentials of religion are stated in vague and general terms is there anything like agreement, but such statements are then usually so colorless that they mean very little in concrete life.

3. The Commission is right when it says that the Christian worker in the Orient should "regard himself a co-worker with the forces which are working for righteousness within every religious system" and that he should build on what is "strong and sound" in them and should not consider it his primary duty to "denounce the errors and abuses he may see in them" but should rather seek "to present in positive form his conception of the true way of life and let it speak for itself." Then the Commission is also right when it says that some of the non-Christian religions have in recent years undergone changes for the better and taken on certain Christian emphases and characteristics. In fact, this is one of the great influences which Christianity has exerted in these lands. That this is on the whole a real gain for the spiritual life of these peoples should not be questioned even though there may be in this something of "the good becoming the enemy of the better," or as some one has put it, "the semi-Christianization of the non-Christian religions may make the Orient *immune* to real Christianity."

The Commission passes from this rejuvenation and transformation of non-Christian religions through Christian influences to the next step when it suggests that these religions should be used as means for reaching the millions whom Christianity can not reach directly for years to come. And, therefore, the Commission suggest that the Christian worker should give some of his thought and energy towards strengthening these non-Christian religious systems.

Theoretically this suggestion sounds plausible but one wonders as to how it would work out in practice. This suggestion is really another form of the idea expressed in connection with the spirit of

Secularism fostered by our emerging world culture which makes all religions more or less allies against a common enemy. We question whether Christianity is a natural ally of the non-Christian religions *as systems*, and whether it can best reach the millions with spiritual values through the organizations and systems of these religions. It is true that our growing world culture has fostered the spirit of Secularism and that it is undermining most seriously the non-Christian religions as it has shaken also many things in traditional Christianity. But in spite of this, Christianity has far more in common with the great forces in our emerging world culture than it has with the non-Christian religions as held by the rank and file of their adherents. Christianity in the Orient had far better use these forces inherent in our world culture than to ally itself with religious systems which still stand for so much which can have no place in the lives of enlightened men. This will be clear the moment one analyzes these forces.

What are they, in a word?

First and foremost in our emerging world culture stands modern science in its double aspect, namely, in its fruits consisting of the enrichment of man's physical life, and in its spirit and methods which radically alter man's whole outlook on life, including his religious life. Nine-tenths of the things men have sought through the religion of the masses pertain to man's physical needs. Since modern science gives these things so much more lavishly it is not strange that many are becoming *secularized*, and their falling away from religion as they knew religion is not all a spiritual loss. And the spirit and method of modern science is freeing the millions from bondages which religions had fastened on them.

The second great force in our growing world culture is modern education which is making the Orient literate and so is opening men's minds to influences from every corner of the world. If it is *secularizing* the masses it is giving them also much intellectual and spiritual food which they never would have had as adherents of the old religions.

The third major force in our world culture is the spirit of democracy and the passion for social justice which is awakening the common man everywhere to his right to a bigger share in the good things of life, both physical things and things spiritual.

Now while these forces have produced a spirit of Secularism and so turned men away from religion as they knew religion, they are at the same time giving men a richer life than most of them ever had before they came under the influence of these forces. Christianity therefore, had better throw all its strength into these forces and use them for its spiritual message than attempt to make over the non-Christian religious systems into semi-Christian vehicles of the spiritual life. As a matter of fact, the Christian worker in the Orient is much nearer in his general outlook on life to those who have come most definitely under the influence of the forces in our growing world culture, and especially those who though having turned away from the old religions are still seeking a religious interpretation of life, than to the average adherent of non-Christian religions. It is with these that Christianity's future primarily lies and through these that it will exert its greatest spiritual influences on the masses whom it may not be able to reach directly with its fuller message.

4. But there is a further step which the Commission has in mind in its setting forth the relationship between Christianity and other religions when it suggests that the Christian worker should look forward "not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth." "We desire the final triumph of that truth."

That the other religions will co-exist with Christianity for years to come is probably a foregone conclusion whether Christian workers will look forward to this or not. That these religions will influence each other somewhat is also fairly safe to predict. And certainly is it true that every Christian, i.e. every modest Christian, however firmly he may believe in the adequacy and finality of God's revelation in Jesus Christ, wants to know more about God and life than he knows now. He will admit that in bringing the Christian message to others in a spirit that shares he himself receives something and that he can learn much from others, even from non-Christians. It seems also quite certain that Christianity in the Orient will develop along certain lines that will differentiate it from western Christianity just as in western Christianity there have been some real differences. Since religion is a living reality

It is not an absolutely completed thing. All Christians should be pressing forward to a goal which has not been achieved as yet. If this is what the Commission means by the "completest religious truth" which they desire to see triumph, then all should join them in this desire.

Unfortunately many will interpret the Commission's position to mean a sort of religious syncretism which might affect the very essentials of religion. In fact religious syncretism is a very common thing in the Orient. It is the very spirit of Buddhism and Hinduism and accounts for the fact that these great systems today are vast amorphous masses standing vaguely for everything and not particularly for anything. In university circles of Japan and beyond these circles one often hears about the need of a new world religion which is to be a sort of eclectic product drawing its elements from Buddhism, Confucianism, Shinto and Christianity. No one has as yet worked out what each religion is to contribute and it is still largely a vague dream rather than anything tangible and living. The Commission would probably repudiate any mere religious hodge-podge, but some of their statements are sufficiently vague to be misunderstood. Thus we read, "As Christianity shares this faith with men of all faiths, they become changed into the same substance. The names which now separate them lose their divisive meanings." This is plain enough for it simply means that these religions become essentially Christian in all but name. But then the statement adds, "and there need be no less of the historic thread of devotion which unites each to its own origins and inspirations." We wonder just how Buddhists and Shintoists can on the one hand become one in substance with Christians and at the same time keep unbroken the "historic thread of devotion which unites each to its own origins and inspirations." And why should Japanese continue to be Buddhists if they are to draw their chief spiritual life from Christ? Have we not here a little too much "international courtesy" and not quite enough Religious insight?

There are other passages which make one feel that the Commission would like to see the non-Christian religions continue sufficiently different from Christianity to assure a different type of religious experimentation, apparently in the hope that this would

ultimately work towards a higher goal, "a unity in the completest religious truth" which Christianity as such can not attain. And underlying this is the belief that even now the non-Christian religions have much which might enrich Christianity. When the commission attempts to suggest anything definite along this line they name only the art of meditation and an "undeviating concern for metaphysical truth," two things which American Christianity may lack today but certainly not things that would be new to Christianity. Is not the Commission confusing two things in this connection which are quite different, namely, the elements of permanent value in the non-Christian religions which an Oriental who becomes a Christian might well retain and things which would be really new to Christianity? Of the former things one could mention many; of the latter very few, if any. The fact is that Christianity in its long history has come into contact with all sorts of religions and philosophies and so is not likely to find much even in the vast systems of Oriental religions and philosophies that is new to it. The new things in the realm of truth that Christianity will have to learn will come far more through modern science than from old systems of religions and philosophies which an enlightened Christianity has in a large measure outgrown.

The Commission is, of course, right in having stressed the thought that the Christian worker in the Orient should respect the faith of others, recognize in these faiths the things that are true and good, build up what is strong and sound, and co-operate with all the forces working for righteousness. We wonder, however, whether that is the main emphasis that is needed today. This emphasis was needed in the past, say some twenty-five or thirty years ago. Possibly it is still needed among western Christians who still identify Christianity with what they regard as western superiority over things oriental, and of course the report is written primarily for the laymen of America. But what is needed among Christian workers in the Orient today is not so much a higher appreciation of the values in non-Christian religions as a clarification of what is essential Christianity and how this might be made more effective through the great forces in our growing world culture which is making the life of oriental peoples more and more one with the lives of men everywhere. We need desperately, as the commission itself puts it, to "deepen our grasp on what Christianity actually means."

SOME REACTIONS TO "RETHINKING MISSIONS"

DARLEY DOWNS

Associate General Secretary
Japan National Christian Council, 1932

However great may be the need of "rethinking" missions it is quite clear that a good many missionaries and Japanese Christian leaders think that the Appraisal Commission of the Laymen's Foreign Missions Inquiry needs to rethink *Rethinking Missions*. Unquestionably the four chapters have aroused the greatest criticism. Nearly every mission board has issued an official statement expressing with varying degrees of emphasis dissent from the theological position taken in these chapters. As Dr. Hocking, chairman of the commission, expressly stated that the report stands or falls on its theology, it is not surprising that this section of the book has been given so much more attention than the rest of it. One outstanding Japanese minister has made very strong criticism of the report and feels that the missions and boards cooperating with his denomination ought specifically to disavow the whole thing. On the other hand, the general secretary of another large denomination expressed himself as in general approving the report.

The National Christian Council and the Report

The executive committee and staff of the N.C.C. were naturally closely associated with the work of the Fact Finding and Appraisal Commissions in Japan; and the council has of course been deeply interested in the report. The General Affairs Department appointed a special committee to consider the report and called a conference of leading ministers in the Tokyo region to discuss it. While no official statement has yet been issued it is safe to say that most of the Japanese Christian leaders are deeply concerned lest the effect of the report be to give the impression that non-Christian religions have so much of truth that zeal for the propagation of Christianity will be lessened.

Statements by Boards and Missions

It is doubtless true that a majority of missionaries in Japan share this feeling. A good many Japanese and missionaries definitely and unqualifiedly dissent from the theology of the first four chapters. They would probably subscribe to the following statement made by the Board of Foreign Missions of the United Presbyterian church.

"We question the completeness of the information on the basis of which the Commission has drawn its conclusions. We cannot accept its estimate of the essential moral worth of the ethnic religions, nor its measure of the progress made by Christian missions in serving those of other faiths. We cannot accept its test of the vitality of the indigenous Churches, nor its estimate of the place of the Church, with its divine dynamic, in bringing men to the knowledge of God in Christ.

"We repudiate any adherence to, or any sympathy with, the Report wherein it is a deflection from the fact that Jesus Christ is the only and eternal Son of God, who made atonement for the sins of men by His death on the cross, Who rose from the dead, Who is personally alive, Who by the presence of the Holy Spirit controls and energizes the Church in its divine mission to all mankind, Whose infinite love will not be satisfied until it has been made known to every creature, and Who ultimately will have rendered to Him the loving and joyous adoration of all the world."

The only statement so far received from the Methodist Board unqualifiedly endorses the report; at the same time I am inclined to believe that many, possibly a majority, of the Methodist missionaries in Japan would want to qualify *their* support. The American Board published a 60 page commentary on the report in December, which in general strongly supported it. On January 18th the Prudential Committee adopted a long formal statement which reaffirms the earlier position though with some qualifications, e.g. "But we would state with greater emphasis than the Report has done our conviction of the uniqueness of the revelation of God in Christ. The experience of the Christian movement the world around confirms our faith that Jesus, both by what he taught and by what he was and did, has a necessary gift for every race and condition of man."

So far as I know the only mission in Japan which has taken

formal action is that of the American board which voted to approve the following statement to be sent through the American Board to the Chairman of the Laymen's Foreign Missions Inquiry:—

"The members of the Japan Mission of the American Board regard *Rethinking Missions* as a land-mark in the history of Protestant Missions. We wish officially to express our gratitude for the report itself; and our sense of obligation to the Laymen's committee and the members of the Fact Finding and Appraisal Commissions. We welcome this first large scale appraisal of the missionary enterprise on the basis of expert fact finding and evaluation. We are also gratified by the careful and favorable consideration which the American Board is giving the report.

"The presentation of the uniqueness of Christianity and its message for the Orient is an inspiration and a challenge. Our relationship with our Japanese colleagues is substantially in accord with the recommendations of the report. This naturally and properly involves a cooperative effort in carrying out most of the specific recommendations.

"Concerning the far-reaching proposal for administrative unity, we on the field, welcome any plan that will eliminate overlapping and inefficiency, and we stand ready to work under any such plan that may be adopted."

The Tokyo Thirteen Missionaries

A group of 13 missionaries from Tokyo and Yokohama representing 6 missions met in early January to study the report and their findings have had fairly wide circulation. They include a careful criticism of the second chapter of the report which particularly emphasizes what is considered the failure of the report sufficiently to recognize "the fundamental differences which exist between Christianity and the other religions of the Orient."

They also make another observation which has been approved by a good many others i.e. "Large sections of the more progressive elements in Japan have little to do with the old religions and they are nearer to the Christians in their general mental outlook than to the rank and file of Buddhists and Shintoists. If Christianity stressed its oneness with other religions it would not thereby

commend itself to this growing group which is far more a product of our Common world culture than of the old religions. After all, Christianity has much more in common with the forces of our common world culture—science, modern education, the spirit of democracy, the passion for social justice—than it has with the non-Christian religions, especially the superstitious religion of the masses.”

The Christian Literature Society

There seems to be fairly general agreement among missionaries that the report goes too far in criticism of the C.L.S. The thirteen missionaries say, “It seems to us that the description of the condition of the Christian Literature Society is neither entirely accurate nor fair. It minimizes the influence of the Japanese members of the Board of Directors, failing to take into account their increasing interest and activity in the work of the Society.”

However, two prominent Japanese members of the Board of Directors of the C.L.S. have said that the criticisms are substantially correct.

American Board Mission Questionnaire

The American Board Mission appointed a committee in December to study the report and make recommendations to the mission. This committee submitted a fairly extensive questionnaire to all members of the mission and a summary of some of the replies may be of interest: (However, only 37 replies came in, out of a possible 52).

Do you consider that the work of the Mission as a whole has passed from the temporary functions as listed on page 28? *Yes-27, No-6.*

Do you consider the statement of the aim of Christian Missions adequate and satisfying? (p. 58, 59) *Yes-21, Qualified Yes-6, No-10.*

Do you agree with the emphasis of the report that as Christian missionaries we should seek fuller understanding of and cooperation with believers in non-christian religions? *Yes-30, No-2.*

Do you consider the Japanese preaching you have heard in the last three months (p. 86): Excessively doctrinal? *Yes-4, No-21*; Practical? *Yes-14, No-9*; Prophetic? *Yes-5, No-17*; Inspirational? *Yes-11, No-11*; Superficial? *Yes-7, No-16*; Denominational? *Yes-1, No-23.*

PROGRAM

SPECIAL MEETING

MISSIONARY ASSOCIATION OF CENTRAL JAPAN

At Osaka Y.M.C.A.

Monday, February 27th, 1933

This Program is based on the Report of the Laymen's Foreign Mission Inquiry as stated in "Re-Thinking Missions"—Chapters 1-7.

3:00—3:20—Opening Devotions.

3:20—3:45—"Re-Thinking Missions—a Paper on its History, High Points, and General Reception."

By Mr. H. W. Hackett, Kobe College.

3:45—4:15—Tea.

4:15—4:20—Special Music.

4:20—4:45—"The Doctrinal Implications of Re-Thinking Missions." (Chaps. 1-4).

By Dr. H. C. Ostrom, Central Theological Seminary, Kobe.

4:45—5:30 - Discussion on Dr. Ostrom's Paper.

5:30—5:35—Special Music.

5:35—6:00—"The Church—Is it from Heaven or from Men?" (Chap. 5)

By The Rt. Rev. Bishop Nichols, Kyoto.

6:00—7:00—Supper.

7:00—7:05—Opening and Music.

7:05—7:50—Discussion on Bishop Nichols' Paper.

7:50—8:15—"Have our Mission Schools a Mission?" (Chaps. 6, 7).

By President C. J. L. Bates, Kwansei Gakuin.

8:15—9:00—Discussion on Pres. Bates' Paper.

A particularly interesting meeting, well reported, March 5th, in The Japan Chronicle by Kenneth Morris. Copies of papers and reports of discussions may be obtained from Mr. Roy Smith, 29 Kitano-cho, 1-chome Kobe (limited supply).

THE FRIEND-SHA, UN-LTD

S. M. HILBURN

When, something over a year ago, Mr. Murray Walton, then editor of the Quarterly, requested an article on the Friend-Sha, I told him that I felt that the project had already received more attention than it deserved, and that until it should have passed out of its fluid, experimental stage and achieved something of stable form and prospective permanence, I preferred that it be not unduly advertised. That had a very modest sound, I thought. But it really wasn't; I was just "stalling" in order to get out of a difficult task.

To write the article called for would not only have meant trying to explain *what* the Friend-Sha is—a difficult enough job in itself, when it is manifesting itself in one form to-day and breaking out somewhere else tomorrow—but it would also have meant frantic pulling of the writer's already rapidly-dwindling hair in the attempt to achieve some plausible statement of the *why* of the whole thing, when as a matter of fact, there is no why, but only a confused complex of varied motives, conscious, unconscious and sub-conscious, operating up to that time freely, illogically, spontaneously, all undisturbed by the necessity of being analyzed. But, of course, no self-respecting "founder" could afford to admit to the world that his aims and purposes were so ill-defined and vague as all that, so "rationalization" would of necessity have been called in to make the whole process appear as the logical, consistent unfolding of a neat plan previously conceived. Which would have read well, but would none the less have been one more glittering example of the well-known human propensity to self-deception.

So I didn't write the article. But I wish I had! It would have been much simpler. Every day the Friend-Sha develops some new ramification; only last week a new department was opened and a new unit set up; nobody knows where it will crop up next. I am hurrying to get this written before I become out of date. For

write I must; having been hoisted on my own petard. Previous tactics failed to work with the present editor. "You don't care to advertise the Friend-Sha? Then how come," she said, or words to that grammatical effect, "that you flood my desk with a mass of unnecessary reports, announcements of bargains, proffers of friendship at one yen per Friend, and other blackmail schemes, eh!" (I really must talk to the manager of the Kobe Shop about whom he is to circularize).

The Why of It All

Back of the organizing of the Friend-Sha there is an accumulation of ideas and ideals, of hopes and desires, plans and experiences that may serve to explain its spirit and aims. Among these are the following: the sympathetic concern, beginning years ago, of a young missionary fresh from America (then the land of unlimited opportunity), over the plight of so many young men just out of school, eager to work, but forced to remain in idleness in a country where there were not enough jobs to go round; a concern accompanied by a long-nourished desire to gather all such into a sort of factory-home where they would find opportunity of self-support, of spiritual and cultural development, and of social and religious expression in service; the increase of unemployment in more recent years with the suffering and hopelessness that followed (facts borne in on every missionary working in or near industrial centers, and brought vividly to my personal attention by contacts with the unemployed, who helped me to see the futility and hypocrisy of preaching a gospel of love while making no serious effort to apply it to the crying need at our very doors); realization of the necessity for the creation of centers to serve as laboratories for the training of our students in social service, as well as of providing channels through which the growing social consciousness of our Christian church members might find expression and enlargement; regretful realization that the Mission to which I belonged and the institution to which I was attached would, because of financial insufficiency and the inertia of a rigid, complex organization, be powerless to act, except vocally, for years to come; conviction that highly subsidized social and religious work with expensive institutions was both unnecessary and

unwise; desire to make fuller use of the lay resources of the Japanese churches, particularly the young men, many of whom we were losing, most of the rest of whom we were stifling; realization that in communally-organized Japan the present individual-centric churches must give place to churches interested in and vitally affecting the life of the whole community; the dream of a "Christian community" as the ideal for Japanese Christianity (a real "family," conscious of its unity and solidarity, mutually sharing all the burdens of its members, and ministering to the whole life needs of the community).

Quite a jumble, isn't it? But all that, and more, lay in the background of my own consciousness, waiting for a chance to occupy the focal position. Then when we add all that went to make up the complex motivation of the other three men who joined in the founding of the Friend-Sha—Dr. Outerbridge, with his long-revolved plans for a Christian Hostel; Katsuki Sasaki, with his impulsive, self-forgetting heart, on fire with a compelling love for all men; Tengoku Yamada, the carpenter, whose desire to serve Christ was his one passion—it becomes clear that whatever statement of aim might be formulated, the Friend-Sha was destined to manifest that aim in considerably more than a single line of activity.

Crystallization of all the background elements sketched above took place in the fall of 1930 when Sasaki left off pulling his "kuzuya's" cart and hobnobbing with outcasts and criminals, when Yamada gave up his cabinet-making, and both of them with myself entered into a pledge to devote ourselves to the task of actualizing the gospel which we professed. Together we prayed and planned, and by the time we had secured houses in Amagasaki, between Kobe and Osaka, for a Free Lodging House, a Friendly Home and a Good Will Factory, Dr. Outerbridge was ready to merge with our scheme his plan for a hostel, and took over responsibility for the Home in addition to directing all the religious activities until he was called upon to transfer his aid to the Gyomei Kwan Settlement House in Osaka when the students of Kwansei Gakuin took it over a few months later.

In the eyes of the Japanese Government the Friend-Sha is a Social Welfare Association (Dantai), organized somewhat along the line of a Corporation (Shadan), which it isn't because it doesn't own

enough property to be visible to the naked eye. Since one of its main principles is to "Make something out of nothing," it begins every undertaking at zero and works up. Thus, our so-called Good Will Industry began with the old goods begged from next-door neighbors on the compound, and transported to the "factory" at Amagasaki on Sasaki's old cart; the Kobe Shop, with monthly sales at present of from ¥600 to ¥1,500, began with a few sticks of furniture contributed or placed with us to sell on commission; we started our Tent Village in Osaka with no tents and no money to buy any, a Buddhist merchant later supplying the tents; our Farm, near Kwansei Gakuin, projected partially as a practical training center for rural workers, started with two Angora rabbits, contributed by a Scotsman (sic), a goat "loaned" by a sympathetic Japanese, three turkeys, which were really the personal property of the worker in charge, and some plants and seeds from the government agricultural station; our celebrated "Mi-no-mushi" products, now exhibited and sold all over Japan through the kindness of the Hyogo Prefectural authorities (and samples of which were forwarded the other day by the Japanese Government to the Chicago Exposition), were developed out of the cocoons of insect pests gathered from trees, prepared by hand and sewed together into strips on an old discarded machine from my house by an ex-tailor ex-convict stopping in our lodging house. And so it has gone; we don't bother much about equipment. Of course if somebody wants to give us some buildings and thus release about one hundred yen now going every month into landlord's pockets, we'd be delighted. The saving would probably be invested in persons. That is our chief concern. Staff workers at present number ten, but are not working for salaries, though we try to pay the same amount of money each month, an amount arrived at by "splitting the difference" between what they need and what we have to pay.

In the eyes of the general public, the Friend-Sha is whatever phase of it one may have read of, heard about, or come in personal contact with. Some think it's a business; some, a reformatory; others regard it as training school; while others look upon it as sanatorium, an old men's home, a clearing house for hoboes and criminals (being sometimes facetiously referred to as Hobo Kwan), or a pawn shop. Quite a few think it's a huge joke; more are

convinced that it is a nuisance; but all are coming to the conclusion that it'll get you sooner or later.

The Friend-Sha confesses to be a "non-subsidized, non-institutionalized, cooperative.....attempt to rationalize charity." It would really seem to be considerably more than that, something in the nature of an economico-religico-sociological "sport," but that's as near classification as I would dare approach. What it is may perhaps best be seen by what it does. Here's what it does to one individual out of the many it daily touches:

As I sit down to my breakfast the servant brings in a piece of paper which I take automatically and sign, without missing any of the headlines of the Newspaper. What I have signed is acknowledgment of receipt of a list of groceries from the Kote Friend-Sha delivered that morning to the Kwansei Gakuin compound by one of our Middle School students who needed help and for whom this job was especially created. Having finished the headlines, I note casually the items on the list and am uplifted or cast down according to their number and importance. I rejoice to see that the M's have a nice fat order as usual, but note with regret that the H's have ordered only one tin of tomatoes. I sadly observe to my wife that unless orders increase, there will be another large deficit this month. I estimate that if one-third of the missionaries living in this district would utilize the services of the Friend-Sha for even 50% of their purchases, we should be able to care for twice as many needy people as we are doing at present, and at the same time prove that business without the profit motive is possible among Christians the same as among communists.

Just as I am finishing the last delicious and nourishing drop of goat's milk brought daily from the Farm, whence also came the fresh eggs and the spare-ribs recently devoured, the door-bell rings and a neighbor brings an urgent request for a man to come to unstop his chimney. I promise to get a man out in a couple of hours, and advise him hereafter to use only Friend-Sha coal and stoves. As I leave for school, another visitor appears requesting another box of Korean apples, half a ton of coal and a piece of backbone, as he hears we've killed another pig and doesn't want to be left out as he was before. I go into the pantry, chop off some backbone for him,

and make him a present of the tail, his favorite piece, but never available in the Japanese shops.

On the way to school I meet someone who insists that I accept payment for a long overdue bill for a box of chocolates from the Hankyu store in Osaka, a couple of second-hand books from the Kobe Shop, and his wife's dues of one yen for the "Friend in a Thousand" Association. I receipt bill and make change on the run, promising to send Certificate of Membership later. "Get it to me by noon, will you?" he yells. "My wife's going to Kobe and wants the 5% discount on a hat at Chiyoda's."

I arrive late, as usual, but in time to catch the class before it stampedes. Between periods I get in touch with S, one of our college boys who is paying his expenses in school by working for the Friend-Sha, and send him to telephone Kobe for apples, Amagasaki for a chimney-sweep, and Osaka for coal. After the second lecture I am called out to confer with a man who has come all the way from Kyushu expecting to get a job at the Friend-Sha. He seems worthy so I send him on to Yamada at Amagasaki. Too many of them want money, which I don't give except for value received. In the winter I let such people clean chimneys, lending them the necessary equipment and letting others pay them for the job, as I need my money. Or I send them out to gather Mi-no-mushi cocoons and pay them for the haul. When the finished product is sold, I get the money back and have it ready for the next man. If it is summer, they can cut enough clover (or grass) to feed the goats, and when the money from the milk comes in, there comes back the amount spent on the clover, ready to be used again. That's the only way to make something out of nothing.

When noon comes, I rush home to get the promised certificate ready and find Nomura there with a face full of bad news from the farm. The old man forgot to refill the hot water bottle the night before and all the last hatching of turkeys froze to death. During lunch we confer on problems and plans, and I rake up 20 yen of the 50 he needs to enlarge the house so that more people can be accommodated,—convalescents and aged ones who can't be cared for at Amagasaki or at the new Home being opened in conjunction with the Printing Department in Osaka.

Between bites and words, I find time to look over the day's

mail. There is a request from a missionary in Hiroshima Prefecture for another ton of anthracite; a request for estimates on the cost of 100 school desks; a notice of the safe arrival of bathroom equipment and a Simmons bed shipped to Korea. But I must postpone the rest, as it is class time again. I am delayed by Yamada who arrives with a Skittles Board somebody on the Campus has ordered made. I tell him to wait, and rush away to school again. On my return he breaks the good news that the city of Amagasaki has added their contribution to that of the Prefecture to help our work. We decide to use it for setting up T. in business of his own as he is now ready to "graduate." That will leave room for the new man from Kyushu to enter the Factory.

As I thought back to the time when T first came to us, an ordinary "rumpen" (tramp), and thought of him now, an earnest Christian, trained and eager for service among those whom the churches are not at present reaching, taking his place as a worthy member of the community, and as I thought of the others like him that were being "salvaged," this business of "making something out of nothing" suddenly seemed immensely worth while.

SOME JAPANESE SPRING SONGS AND TRAGEDY

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"Japanese Scrap-Book" Hokuseido Press, Tokyo.

GLENN SHAW

HOME

*Where with my mother
For the first time in this world
I gathered violets,
In fields grown old with tilling
Oh, Okazaki village!*

Yasano Kan

Once I heard a foreigner declaring, in a carefully prepared speech, that since the Japanese have no word for "home" except the modern coinage, *katei*, they know nothing about the feelings aroused in the English breast by the word "home." It was interesting to learn that anybody supposed that anybody else, let alone a whole race, was without that sort of feeling. Even the beggar in the ditch has it after his kind.

Once a good many* years ago, when I first visited Japan and was reading *Nikudan* (the book, by the way, that has been read by more people than any other written in this country since the Restoration), I, too, was inclined to believe that the lack of the comforts of modern life in the peasant boy's home had something to do with his willingness to throw himself into the red jaws of cannons.

That thought sprang up in the shallow soil of immaturity. The average man somehow loves what fate hands him as his share of the good and bad of life. The home instinct, the *furusato* feeling, is the most universal of feelings. If it were otherwise, society would hardly hold together.

Home? This thing called "home" is an expansive sort of thing, as wide as the world and as deep as the stars. And no man could escape it if he would.

FROGS

*Swallowing Fuji
And spitting out the clouds,
How busy the frogs!*

Setchuan Toshi

The myriad frogs in the shallow water of a rice field in early summer go through tremendous contortions, swelling up as if swallowing mountains and deflating themselves with noise the size of clouds. This must, it seems to me, be what the poet means.

But his verse reminds me of the students of Japan today,—no, not only the students, but all the younger generation. All the younger generation, that is swallowing, with great effort, mountains of knowledge and spitting out clouds of ill-digested noise.

And the younger generation not only of Japan! Recently the author of the "Story of Philosophy," Will Durant, gave a talk in Kobe and expressed his regret that in American literature, criticism, thought and morals are all in the hands of the youth of the land, a sophomoric crowd given to formlessness.

And as I listened, I thought that all nations must be in the same fix, and what is more, must always have been. Certainly the big noise in Japan today is being made by the younger men. And the Restoration of Meiji was a young man's movement.

The history of the world shows that everywhere and always, just as one generation of youths finishes its course and settles down to enjoy in some contentment what it has wrought, another generation takes the bit in its teeth and runs away with itself and its elders.

*Even after washing
The feet that trod the crucifix
Will not let her rest.*

Old Senryu

(Editorial note—Do not these tragic three lines (reminiscent of the martyrdom of early Christians in the time of Xavier in Japan) remind us of one of Shakespeare's women, and her guilty hands?)

For history of those testing days when some feet did *not* tread the crucifix, when Christian courage was in flower—see an interesting collection of Historical Materials connected with the Roman Catholic religion in Japan—compiled by Tokihide Nagayama, of the Nagasaki Library.)

Question

Great Lincoln, in your time of darkness,
When grim problems vexed your earth,
Tell us how, midst woes and murmurs,
Did you keep your sense of mirth?

A possible reply—

One Jesus Christ, of Nazareth
When He must face the Cross
Walked through the sunny fields at ease—
Did His friends count that loss?

(Contributed)

NATIONAL MOTHERS' ASSOCIATION

MRS. R. P. ALEXANDER

Mrs. Mary Holbrook Chappell, when on furlough from Japan in 1898, attended the second National Mothers' Congress in Washington, D. C. In her own words she says, "I went to the Congress from selfish motives, expecting as a missionary mother and teacher to receive inspiration for work in my own home. But as I looked over that vast audience of women and realized that every unit in that great assembly represented active interest in the highest welfare of the children of the nation, I had a vision of what might be accomplished in Japan if this wave of interest in the Home should reach her shores."

On her return in the Fall she called together a group of Japanese and foreign mothers and teachers and organized in Aoyama the first Mothers' Meeting in Japan. That strong foundations were laid at that time is attested to by the fact that during the thirty-four years of its history the Aoyama organization has held regular monthly meetings. It is also interesting to note that the treasurer chosen at that time is still faithfully discharging her duties.

Mrs. Chappell gradually inspired other missionary mothers and kindergartners all over Japan to start similar meetings. Very early union gatherings were held to inspire unity of purpose and for exchange of methods with a view to increasing efficiency and enthusiasm.

In 1918 a National Organization with 21 affiliated societies, composed of 614 members, was effected. The Membership two years ago reached 7,300, but because of the depression it has now fallen to 6,800. Soon after our organization we became affiliated with the International Congress of Mothers. When this was merged into the International Federation of Home and School in 1927 we joined that body, and Mrs. Draper was made second Vice-President of the new International Federation. In 1929, on my way home on furlough, I had the privilege of representing the

Japanese mothers at the International Federation in Geneva. Through each of the Mothers' Clubs, during ten months of the year, there is sent to each member a 12-16 page pamphlet on some subject helpful to the home. These are written for us by doctors, educators, pastors and mothers, and the subjects treated include talks on Hygiene, Nutrition, Child Welfare, Care of the Sick, Social Problems, Temperance and Christianity.

Besides the regular monthly leaflets we send out extra ones ordered for Christmas, Mother's Day and special meetings. Thus the average number of leaflets distributed monthly throughout the country is close to 15,000.

Each Mothers' Club decides on its own dues. For the National Organization we charge 50 sen a year for individual members, but only 25 sen a year for those in clubs of from 50-90 and 20 sen for clubs of 100 or more. Although the dues are so small we receive enough to pay the printer and a half-time secretary.

Every month an Advisory Committee of 10-12 Japanese mothers meets to go over each manuscript presented. Unless the women consider the article especially suitable for and helpful to the Japanese home we do not publish it. In the early days translations from the English were used, but as far as possible now we are using those written for us in Japanese.

Encouraging reports come to us about the use of our leaflets. From a small town in the interior came the following, "I wait eagerly each month in this lonely place for the coming of the leaflet that brings with it inspiration and comfort." In visiting in the homes of former students one missionary always takes the leaflets with her and even in non-Christian homes they are gladly accepted. In many cases they lead to the acceptance of a purely spiritual tract. From a distant Hokkaido prison come letters from a man whose memory of a sainted Christian mother had brought him back to Christ. He has read some of our literature and urges us to spread this work for mothers all over the country.

The government welcomes the free distribution of our literature at their clinics, and as long as we can keep out of debt we are always glad of such an opportunity to help the homes of Japan.

Just before the Coronation we published "A Mother's Friend," a book of 550 pages, containing fifty-seven of our best leaflets. A

copy of this, beautifully bound in white kid with gold lettering and a bunch of carnations in gold on the cover, was presented to the Empress as a Coronation gift by the mothers of our Association. Copies of this book bound in green cloth have sold so rapidly that we have had to publish a second edition.

Smaller books have been put out from time to time and have sold well.

Although the principal work of the National Association is the getting out of literature the different officers also gladly respond to calls to speak at various meetings for mothers and they always return with added enthusiasm for the work.

In November is held the Annual Meeting to which are invited delegates from all over the country. Being *mothers* it is not easy to leave home for any length of time and so few women come from a distance, but we sometimes have delegates from as far away as the Hokkaido and Shikoku.

Last November we had the pleasure of having as our speaker Dr. Hiraku Sandaya of Osaka who gave us a wonderful message. He took as his subject "the right pathway for mothers" (Haha no Yukubeki Michi).

The morning was devoted to business and to hearing reports. The president's report told of the great Mother's Day celebration in Tokyo and of her extended trip through Shikoku, speaking twenty times to audiences of from seven to seven hundred. The delegate from Shikoku told of how one of the newspapers in Marugame published long articles on the front page about Mother's Day for several days in succession. Many reported meetings for fathers as well as for mothers, and also philanthropic work carried on by their societies.

The celebration of Mother's Day in Japan was inaugurated by Mrs. G. F. Draper in 1913. At first it was celebrated only in the churches, but each year witnesses a wider and wider celebration of the day.

A few years ago there was scarcely a carnation to be bought in Tokyo in May, but now every flower shop lays in a large supply for Mother's Day. This year for three days a flower show was held at the Mitsukoshi Department Store by the Carnation Society at which nothing but carnations of all kinds were shown in great

profusion. They came to us asking that we make an exhibition of our Mother's Day literature. They also took some of our Mother's Day cards to sell.

Last year the City of Tokyo and several social organizations joined with our National Mothers' Association in sponsoring a large Mother's Day celebration in the Municipal Hall in Hibiya. All day Saturday and Sunday the city electric cars carried posters telling about the meeting. Two young men in the Government Bureau of Social Education, Mr. Iwao Takashima and Mr. Shigeru Furukawa, wrote the words and music of a new Mother's Day song. The following is a free translation of the song.

1. In the hills the buds are bursting with life:
Everywhere brightness is filling the sky.
This day of all days is sacred to mothers;
To them we unite in thanksgiving and praise.
2. 'Tis evening. How soft fades the light o'er the mountains.'
The birds all return to their nests in the hills.
And singing sweet melodies, crooning their lullabies
Mothers their babes lull to rest in their arms.
3. How deep is a mother's great love for her child!
Her teaching wells forth as crystal-clear tears.
And bright as the tints of the glorious dawn
Glow the light of the infinite love of a mother.
4. Though the fires of our culture die down into blackness,
Though the stars be extinguished and earthly light fail,
Yet true mother-love will burst into brightness,
Protecting and guiding forever and aye.

Chorus

Sing praises, sing praises, Together sing praises,
Sing the praises today Of our mother's great love.

Mother's Day 1932 will stand out in the history of our work as the first year in which the day was publically recognized by the authorities. Rain fell in torrents, but in spite of this three thousand people gathered in the Hibiya Municipal Hall to enjoy the varied program put on by the young people in honor of their mothers.

The stage decoration was particularly effective because of its simplicity. Against the background of the black velvet curtains there stood out in impressive purity the single Chinese character HAHHA (Mother). Before it, on the stage, on individual stands, were two wonderful baskets of carnations. The richness, the worth, the nobility of motherhood were gathered up with appropriate Japanese taste in these chaste and simple symbols. Before the beginning of the program the baskets of flowers were taken off the stage and carried to the Imperial Palace by Mr. Shinichiro Fujioka, head of the Social Education Bureau of the Ministry of Education, accompanied by the President of the National Mothers' Association. Here they were presented to their Imperial Majesties, the Empress and the Empress Dowager. With the flowers were also presented simple boxes containing fifteen of our leaflets and the new Mother's Day song.

The program at the hall was put on by groups of children from all over the city. Although there had never been a rehearsal it passed off without a hitch. Only one little girl had stage fright and fled into the protecting arms of her mother.

Between two of the numbers Mrs. G. F. Draper was called to the platform to receive a bouquet of carnations from the hands of a tiny tot wearing a beautiful Japanese dress. This was in recognition of her having introduced Mother's Day to Japan nineteen years before.

The significance of the day was depicted in tableau and pageant, in song and recitation, and it is difficult to pick out any one part, but perhaps the series of scenes put on by the Canadian United Church School girls deserves special mention. The Madonna and Child, a mother and child praying, a mother bidding goodbye to her children as they start for school, a group of Roman matrons displaying their jewels and Cornelia showing hers—her children, Augustine and his mother, Kusunoki Masatsura and his mother, and grandmother's birthday party were the scenes presented. Each scene was a gem in itself, but the presentation of Augustine's mother and of Masatsura's mother gripped the audience as nothing else on the program did. Augustine's mother is shown kneeling at the foot of the cross pleading for her wayward son. The son overhears his mother praying for him, and throwing himself down

beside her, promises, with God's help, to lead a new life. The mother's glad prayer of thanksgiving for the reformation of her son touched every heart.

Kusunoki Masatsura, dressed in a costume of the tenth century, is shown kneeling in front of the family shrine, preparing to commit harakiri (suicide) because of the death of his father. His mother rushes in, snatches the sword from his hand, and demands that he be brave and take his father's place by living for his country.

We are hoping to have this Pageant written out to be used as our May leaflet.

When the program closed it was still raining, so an announcement was made that the contemplated parade would have to be abandoned. Sixty thousand cut flowers had been donated to be given to people along the route of march, but it was decided, under the circumstances, to give some to each one present and send the rest to various hospitals.

After most of the audience had dispersed the sun came out and those left decided to parade as far as Nijubashi. So, led by the band and with banners and flags on which was written HONOR YOUR MOTHER, and guarded by the Boy Scouts, about 500 people marched as far as the front of the Imperial Palace. Here they sang the Mother's Day song and the National Anthem and gave three cheers for the Emperor and Empress.

Moving pictures were taken of the parade, so it is hoped that this year those in the different cities who have seen them will imitate Tokyo and give more prominence to the celebration of Mother's Day.

PUBLICATIONS
OF
NATIONAL MOTHERS' ASSOCIATION

Leaflets of 12—16 pages
may be secured by application to
Mrs. R. P. Alexander, Aoyama Gakuin, Tokyo.

Mother's Day Program.

Mother's Day Pageant.

Mother's Day Song with Music, and Mother's Day Notice.

Mother's Day Card.

Mother.

Infinite Mother-love. Eien no Bosei Ai.

Mother's Prayers 1 and 2 by Col. Yamamuro.

A Parent's Heart and a Teacher's Heart. Oya-gokoro to Sensei-gokoro.

The Right Pathway for Mothers. Haha no Yukubeki Michi.

For Young Mothers. Wakaki Hahaoya no Tame.

Why Were We Born? Hito wa Nan no Tame ni Umaretaka?

The Christian Spirit in the Home. Katei ni Okeru Kiristosha no Seishin.

The Power of Prayer in the Home. Katei ni Okeru Inori no Chikara.

Home and Purity. Katei to Junketsu.

A Father's Responsibility in the Home. Katei ni Okeru Chichi no Sekinin.

The Penetration of Christianity into the Japanese Home. Hito Tsubu no Tane Chi ni Ochite.

Unity in the Home. Katei no Itchi.

Home and Children. Katei to Jido.

Temperance in the Home. Katei to Kinshu.

Value of Recreation in the Home. Katei Goraku no Kachi.

Death of my Child. Boji no Omokage wo Shinobite.

My Jewels. Waga Hoseki.

First Steps in Child Training. Kodomo no Atsukai-kata ni Tsuite.

Adolescence. Chugaku Jidai no Seinen Danjo wo Ikani Toriatsukau bekika?

Guiding our Youth. Seinen no Toriatsukai.

Secret of Successful Womanhood. Josei Seiko no Hiketsu.

Teaching Truthfulness to Children. Shojiki wo Kodomo ni Oshieru Koto ni tsuite.

Proper Punishments. Tekito naru Batsu.

Children's Questions. Kodomo no Shitsumon.

Child Activity. Kodomo no Honno.

Evil Effect of Fear. Kodomo ni Kyofu wo Ataeru Gai.

The Straight-forward Life. Omote Ura Naki Seikatsu.
 A Prize Baby. Hyosho Sareta Akachan.
 Kindness to Animals. Jido ni Hitsuyo naru Joso Kyoiku.
 Benefits of Temperance. Kinshu no Rieki.
 House of Wisdom. Chie no Uchi.
 Significance of Christmas. Kurisumasu no Igi.
 Christmas Reflections. Kotansai wo Mukoru ni Saishite.
 Proper Physical Development. Shisei no Eisei.
 Guide to Better Nutrition. 1 and 2. Eiyo Kwaizen no Tebiki.
 Nutritious Food for Women and Children. Shoni to Fujin no Eiyo Shoku ni tsuite.
 Quarantine for Diseases of Children. Shoni Densenbyo no Yobo.
 The Preservation of Children's Health. Hogo Eisei ni Tsuite.
 The Wonderful Story of Life. Seimei no Tatoe Banashi.
 The Prevalent Cold and its Prevention. Kambo to sono Yobo.
 What a Pacifier did to a Baby. Chichikubi ga Eiji ni Oyoboseshi Gai.
 A Child's Brain. Aiji no No wo Kashikokusen Tame ni.
 The Child in Summer. Natsu no Kodomo.
 A Baby's Enemy. Akambo no Teki. (Gomu no Omutsu Kaba)
 Care of Baby's Ears. Akachan no Mimidare.
 Care of Ears in Swimming. Suieji ni Okeru Mimi no Chui.
 Care of the Eyes. Kodomo no Me wo Mamorimasho.
 Care of the Teeth. Ha ni Tsuite no Chui.
 Experiences in Children's Clinic. Kenko Sodansho ni oite Taikenseshi Koto.
 Laundry Hints. Sentaku ni Tsuki Shosho.
 Thrift. Katei Keizai ni Kwansuru Keikenshu.

Books

A Mother's Friend. Haha no Tomo. 550 Pages.
 Health Stories. Hanako San no Kenko Sodan. 85 Pages.
 Secrets of our Breathing Organs. Kokyuki no Shimpi wo Kataru. 93 Pages.
 Hints for Home-Makers. Katei wo Motsu Mono no Tame. 112 Pages.

THE ARTS IN THE MISSION FIELD: JAPAN

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C. M. RICHARDSON

Japanese art in its many forms is one of the glories of Japan. In the use of the brush in line work one sees a power and suggestiveness which is surely unique. Generally speaking, Japanese art is characterized by simplicity and by perfection in detail. A foreigner is at first struck by the emptiness of the rooms in Japanese homes, but gradually the restfulness of its simplicity and the perfection of its detail is realized and appreciated. The beauty of space and simplicity can be as satisfying and suggestive as the beauty of rich ornament. Wood as a medium of expression, with its varied colours and graining, supplies a type of quiet ornament which is perfectly in keeping with the whole scheme. In pictures two curious characteristics—no light and shade, and no linear perspective—mark Japanese art off from the art of the West. It excels in pictures of nature and of the forces of nature. The human form and the human face are seldom the artist's subject. Where figures come in, it is their activity which arrests attention rather than the person.

Generally speaking, there is an absence of depth in Japanese pictorial art. It seldom suggests profound truth, but rather, man in his various activities and nature in its various aspects, portrayed as a rule with extraordinary vividness and power.

Turning to art as employed in worship in Japan, this article can do no more than touch on such an immense subject, and it is confined almost entirely to the art employed in the choosing and making of places of worship.

Worship is the attitude of the whole man before the powers of the unseen world summed up by the word god or gods. And to understand the word "worship," we must first understand the word

“god.” Here in Japan we must first dismiss most of what “God” connotes for Christians, and use the word to stand for any one of myriads of gods, from the latest deified hero, possibly still living, back through former generations of heroes and still back through the ages till one reaches the mythical origins of the world and of Japan in particular—gods responsible for the supply of some one of life’s needs or for guarding from some one of life’s dangers, gods whose character may be moral, non-moral, or immoral.

When we study the art of worship in Japan we see two extraordinarily different types of artistic expression, due to the two great currents of religious thought which until recent days have made up the religious life of Japan, these two types being sometimes seen quite separate and distinct and sometimes completely interwoven. The one is the art employed in Shinto worship, the ancient religion of Japan, which still supplies the ritual for all Imperial functions and ceremonies. The other is the art employed in Buddhism, which reached Japan from India *via* China and Korea in the sixth and following centuries.

In Japan before the advent of Buddhism, religion was little more than a mingling of myths and nature worship, and worship found expression in very simple form and simple ritual. Images had no place. Buddhism came bringing with it an immense addition to religious thought and life, and a wealth of art in architecture and ritual with which to express its worship. This art had its origin in India, and was influenced and enriched by its passage through China and Korea. There were new and ornate types of architecture and ornament, elaborate ritual and beautiful carving, images to represent the many objects of worship, embodying conceptions of deity higher than anything Shinto contained. Professor Anesaki writes: “For the first time they saw the figure of a divine being reproduced in beauty, and adored by means of elaborate rituals. This was indeed a new revelation which was destined to rule the faith and sentiment of the nation.” And again: “Buddhist art was the most effective means of attracting the people’s admiration and reverence to religion. It was a synthetic art, based on ceremonies, architecture playing the chief part in it.”

Buddhism came from without, but its presence evoked the Japanese genius to use the new forms and also to produce equally

beautiful and suggestive works of art to express for itself the new conceptions. To-day we see purely Shinto shrines and Shinto ritual, and we see purely Buddhist temples with their images and gorgeously robed priests, and we also see places of worship where Buddhist and Shinto symbols are both employed, sometimes the two being officially united, and sometimes drawn together by local conditions.

When one turns from the place of worship to the worshipper one sees the same combination. In the one home there is the rich Buddhist shrine and also the simple Shinto god-shelf, both equally revered, and on festival days, either Shinto or Buddhist, temples or shrines are visited and offerings made.

Let us look at the art of worship on three or four different occasions, observing not the details, but art as employed in the general setting. As we watch the externals and follow the suggestions of the art employed, we should be led to some knowledge of the object of worship.

(i) There is Ebisu, the god of wealth, the tradesmen's god, whose festival, naturally, is one of the most popular in Japan. At this Shinto festival the temple precincts are so crowded that traffic is diverted for the day and police are needed to control the crowds. Visit the temple after dark, and see the worship—what is it? Each worshipper is one of a gay, noisy, chattering crowd which slowly makes its way across the enclosure and up the wooden steps before the shrine. There is a brief pause as each one reaches the top, a bowing of the head, a clapping of the hands, and perhaps a muttered prayer, a small offering, in rice or coin, and then immediate resumption of laughter and talk, with visits to the countless stalls selling every imaginable gaudy trifle. What is the art employed in worship here? Intense lights and black shadows produced by brilliant flares and gorgeous lanterns, brilliant banners and gay crowds, buying and selling, laughter and chatter, and just a suggestion of mystery about the shrine itself, which contains only the sacred mirror and no image. Here surely the art of worship suggests the object of worship. The glamour and gaiety and excitement, and the whole atmosphere, are all part of the expression of worship, which in this case is reduced to a desire to receive from, and therefore to propitiate, a mysterious unseen giver of this world's goods called a god.

(ii) Turning from days of special festival, look at the Buddhist pilgrims on any spring day visiting, for example, the eighty-eight appointed places of worship in the Island of Shikoku, made sacred by the journeys of Kōbō Daishi 900 years ago. See them, singly or in families or in small groups, in their picturesque pilgrim dress trudging mile after mile, and offering rice and prayer with bowed head and hands together. The eighty-eight places are scattered throughout Shikoku, but there is a miniature course on the hills near Tokushima, only a few miles in length, for those who cannot undertake the longer pilgrimage. Look at the miniature course. Some of these shrines are hideous little places, some of wood, some of stone, and some newly repaired ones of concrete! Most are in the midst of beautiful scenery, on hillsides glimmering with cherry blossoms or among pines and bamboos. Nature's setting is perfect. But the shrines themselves are poor in actual fact and in suggestiveness. And this very poorness and insignificance seems to be an expression of the truth concerning the unseen powers worshipped. But such worship is hardly more than a blind superstition and suggests the need of the worshipper rather than anything of the god worshipped.

(iii) Visit the Meiji shrine in Tokyo, where is commemorated the Emperor Meiji who brought Japan out of seclusion into the stream of the world's life. And there you see what is surely unique in the world of art and worship, a sombreness and silence and simplicity which is so complete as to be awe-inspiring. How is it attained? First, by the method of approach: an entrance imposing in its sheer spaciousness, and then a long, broad, winding way bordered by trees, each bend shutting one out still further from the noisy world and gradually creating a sense of expectation and then of awe. Then finally, the buildings which compose and surround the shrine, simple material *i.e.*, unpainted, unvarnished wood and thatched roofs, simple forms and long lines and gentle sweeping curves, much space, and absence of bright colour except what nature herself provides in magnificent pines and cryptomerias and blue sky. This is the outward setting. And what is the inner spirit of the worship? A schoolgirl of eighteen said it gave her "a very solemn feeling," and a foreigner, too, inevitably feels the peace and solemnity of it. But there is a sense of mystery and remoteness which leaves

one depressed rather than encouraged, a suggestion of the absence rather than the presence of the object of worship. And perhaps in this suggestion lies the genius of the art which has produced this setting for worship. It succeeds in suggesting the truth. As the worshipper stands in deepest reverence before the central shrine, he is reaching out into the past, a backward, and not an upward, reach towards a distant god and not a present God.

(iv) Visit the great Buddha at Kamakura. See it rise out of a carpet of cherry trees against a background of wooded hills. Take time—a hurried glance gives one little idea of its meaning—and one gradually comes to appreciate the amazing peacefulness and restfulness of the immense stone image. The repose of the hands, the position of the head, the folds of the clothing, all combine to suggest the attainment of a peace of mind which this world cannot disturb. And one is left wondering: "How is this peace attained?" The image gives no answer.

Japan in ancient days evolved the Shinto system. Then she received the Buddhist system with its higher levels of thought and worship and its wealth of artistic power. And her inherent genius enabled her to adopt the new and beautiful, and, not only use the new artistic means of expression, but to add her own original contributions in her expression of the new thoughts concerning worship.

And now Christianity has come to Japan, with an infinitely higher and more wonderful conception concerning God than Japan has ever known before—a revelation of God such that the art of the West has employed all her powers to the uttermost in efforts to express worthily in buildings, ritual, ornament and music, His worship.

What has Christianity brought to Japan? And what has Japan done herself to express her Christian worship? If the above illustrations are even partly true and Japanese art has succeeded in suggesting at any rate something of the truth concerning the object of worship, do our Christian churches do so, too? Do they suggest something of the presence of the King in his beauty whom the heaven of heavens cannot contain?

Alas! The Christian places of worship in Japan, generally speaking, are disappointing. The great majority are foreign in style, both in architecture and in ornament, often with nothing Japanese

about them at all—and not only so, many are based on models which we know are unworthy. We have at home, as in Japan, many churches which do not suggest the God we worship. But we have our Salisbury and our Durham Cathedrals with their infinite suggestiveness, and many and many a lesser place of worship witnessing in terms of English art to the glory and beauty and peace of God. Japan must long wait for its Salisbury or its Durham, but even now something could be done, and indeed is being done here and there. There is a new church at Nara, in Kyoto diocese, which was consecrated in 1930 and is entirely Japanese in design and in detail. There is little to suggest majesty or grandeur, except perhaps its perfection in detail, but the space and simplicity strike one at once on entering, and there is a restful and satisfying beauty which helps to raise one's thoughts to Him who is its source. And there are others also where Japanese ideas are expressed. But they are all too few.

When one considers why our Christian churches, generally speaking, are foreign in style and often poor and unworthy, the following are some of the answers to be given, bearing on the two questions.

1. There is the ever-present money problem. Something cheap and fairly permanent is needed by a steadily growing but small and poor congregation; and purely utilitarian considerations have a great deal to do with the choice of design, etc. Foreign style buildings are arising on all sides, especially concrete structures, and the Church follows.

2. Japanese Christian architects and artists are still very few. A man must have some vision of God before he can design a worthy house of God.

3. Until recently, Japanese opinion has been strongly opposed to the use of peculiarly Japanese forms of art in Christian churches, all such forms being associated with non-Christian worship. They have felt that a break with the old religion will be best helped by a break with all that was in any way associated with it. Even now many of the older generation of Christians feel this.

4. Historical precedent and continuity are a source of inspiration and strength, but every age and every nation has something new to contribute to the Church's life and worship. In the Nippon Sei Ko

Kwai the backward look is of necessity a westward look, and the Church in Japan must beware lest through looking back she fails to look up and around to discover how her own peculiarly rich artistic gifts can be offered in the service of Him who gave them.

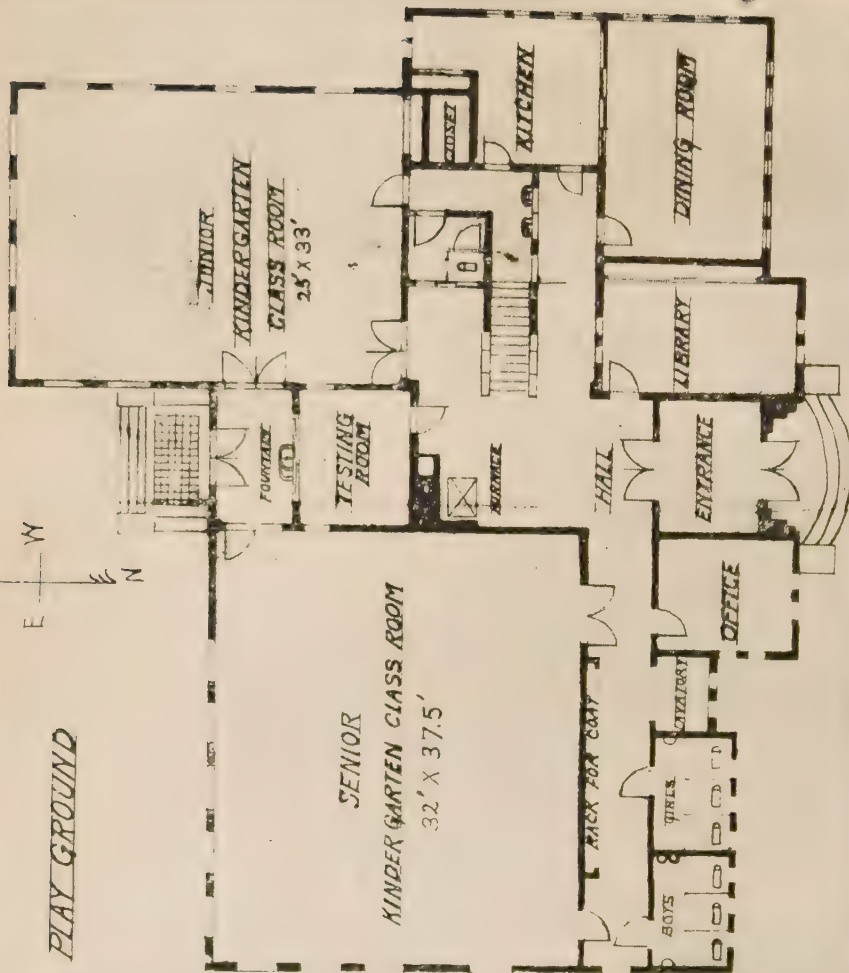
5. The spirit of reverence which helps to create the atmosphere of peace and prayer is often lacking in the congregations in Japan, a lack not peculiar to Japan. There are various causes for this lack, nor the least being babies. Even one can disturb; and how seldom it is only one! But apart from this, fellowship with each other often seems a deeper reality than fellowship with God when Christians meet together in His House, and hence the suggestiveness or not of the building as a place of worship is quite unrecognised.

Reflecting on the above contributory causes for the character of many of the places of worship in Japan, there is a great call to prayer on the part of the Church at home, with its rich heritage of treasures visible and invisible. If prayer is the power we believe it to be, we can do much to remove all the above five causes. And there is a call to action on the part of all who can influence Christian public opinion in Japan.

Where the Spirit of the Lord is there is liberty; and if the rising generation is possessed by that Spirit which controls as well as frees, the fetters of fear will fall away and the limitations of poverty will be surmounted, and being given a right judgment in all things by the same Spirit they will see how to use to the glory of God the artistic genius they possess. And who can foresee the future glory of Japan's cathedrals?



PLAY GROUND



THE MORIOKA CHRISTIAN EDUCATION CENTER

G. W. SCHROER

One of the reasons for establishing the Morioka Christian Center was the inadequate appreciation of the place and influence of education in the evangelistic plans of the Churches and Sunday Schools in North Japan. The two hundred and twenty-five untouched towns and villages in this Prefecture made it necessary to have a Center from which to reach out, if we hope to give aid to these out-lying districts and the Christians who are living in them. We found it imperative to establish this Center first, in order to have a place where Christian Educational materials can be tested, improved and created, and where future leaders of the indigenous Church can present and observe the results of their created materials.

The Morioka Christian Education Center is less than two years old and its Program untested by time, therefore I must confine myself for the present, First: To the Building itself, Second: The integrated program of this Center, Third: The training of leaders "on the spot" for the greater program of the future.

The Christian Education Building

Morioka being one of the coldest cities on the main island, made it necessary to erect a well insulated building, equipped with a heating plant which would heat any or all parts of it economically even during zero weather. The building, which has 4,108 sq. ft. of ground floor space, has been moderately heated for less than one hundred yen per year.

The building was so arranged that it would be suitable for our present needs and, if possible, adequate for our future Program. Provisions have been made so that the two larger rooms can be partitioned into several smaller rooms should at any time such a need arise. At first glance it would seem that the building is especially arranged to concentrate on activities with children of

pre-school age. Yet, if it is our aim to help as many as possible in this community to live as Christians through the whole span of life, it was only natural to begin with the Kindergarten. This procedure brought with it the difficulty for the community as well as the workers to understand that the Kindergarten was only a part of the whole integrated Program.

The Senior Kindergarten room is well lighted and cheerful and has nine hundred square feet of floor space. It is equipped with Patty Hill Floor blocks, carpenter's tools, musical instruments, dolls, etc. with which the teachers can plan units of work with the children.

The Junior Kindergarten is also equipped with chairs, tables, sliding-board, Junior Kindergarten blocks, sand box, and separate toilet arrangements.

The Kitchen is supplied with sufficient dishes, silver, and a gas range attached to a "pay as you use" meter thus avoiding any financial troubles when special dinners or bazaars are given in the interest of our Program. The Kindergarten children derive the greatest benefit from this kitchen because they help their competent teacher, who had domestic science training, prepare refreshments at not more than two sen a day. The mothers are also taught by the same teacher how these "Oyatsu" are made so that they can be duplicated in the home. The menus and recipes are then sent to the homes thereby encouraging a keener interest in the children's diet.

The adjoining dining room, twenty-two by fourteen feet is used for small group socials and dinners and is the regular club room for the Kindergarten graduates. Two evenings a week it is used by the English-German Night School.

In the Library we are accumulating books which are interesting to boys and girls, helpful to inquirers and useful to the Workers. Because we are interested in establishing a Christian Library in Morioka we are also keeping a list of the Christian books in the City Library to avoid overlapping. For the present, books that are especially useful to inquirers are kept on the lending shelf.

For the present the Office has only been used as a store room, since practically all the office work thus far has been done in the Missionary's home. This Office is large enough to keep the extra supplies of the various activities, the printing of programs and the

mailing of Christian Materials that are sent out to the homes of those that are connected with this Center, and those living in Iwate Prefecture.

Within the building is a Testing Room where the children are examined by a doctor at regular periods. We hope to have a Doctor and Health Nurse on our regular staff as soon as the way opens.

The Center's Integrated Program

The scope of our program is nothing less than First; to inspire and guide people from the beginning to the end of life, touching the main springs of their lives so as to affect every phase of their daily interests and experience in order that they may live like Jesus and meet life situations in His Spirit. Second; to encourage every phase of community and social activities which help to improve health and living conditions, give opportunity for more wholesome recreation and help to bring both individual and social life to its highest expression. Third; to modify, reconstruct and if necessary revolutionize individual and social life so that as many as possible will have an opportunity to contribute to the common objective of the Kingdom of God on earth, not with compulsion, but by love and living a life that holds up the highest standards of moral and religious life.

As an Organization all the units are so integrated that each one is to have its part to perform in the whole program.

Our Junior Kindergarten was begun in April 1932. Getting children three to four years of age (some of whom were still unweaned) into the Junior Kindergarten was more difficult than getting older ones into the Senior Kindergarten, because many parents felt their children were too young to enter at that age. This Junior Kindergarten is, I think, the only one of its kind in North Japan and so leaves to us the task to work out, with the teacher in charge, the new Program so that it may become an integral part of our whole project. The monthly fees are one yen and fifty sen. The daily sessions are from 9 a.m. to 12 noon.

The Senior Kindergarten is conducted on the units of work plan with special emphasis on the individual child's physical, social and

spiritual life. The fees and sessions are the same as the Junior Kindergarten.

The Afternoon Kindergarten is conducted every day from one to three o'clock by the teachers of the above mentioned Kindergartens. No refreshments are served to the afternoon pupils because the sessions are short and the fee is only two sen a day. Yet these children who come from the more needy homes in this community, can play with the same equipment and materials that are used by the children who come to the morning sessions.

Every afternoon from about three to five o'clock the two large rooms swarm with girls and boys who have returned from school. They have no place to play but in the cold streets, so in winter the warm rooms are an inducement to them to spend the remaining part of their afternoon in the Christian Education Center. These children, are under the supervision of two teachers, a woman for the girls and a young man for the boys. To this Supervised Recreation the children of the community are invited without any fee, for play, stories, songs, handwork and fellowship. It is our policy to present a positive Christian attitude through a progressive, constructive and fascinating Program so as to establish habits of healthy physical and mental activity and at the same time give the children, from five to fifteen years of age, an opportunity to spend their leisure time in a Christian atmosphere. There is no desire on our part to compete with any wholesome recreational or educational activities that are already being conducted in this community. Our aim is to supplement such activities and make use of such talents, opportunities and unused places as will help realize our objective, which is to develop Christian Character.

Through our three Kindergartens and Recreation Groups and Kindergarten Graduates we are able to reach into the homes of the teacher, official, tailor, painter, stone-cutter, vegetable dealer, butcher, rice, "sake" and the secondhand dealers, and through these contacts we urge the mothers and older sisters to attend the Mother's meetings, Cooking Courses and Bible Classes.

An English Bible Club holds its meetings every Sunday morning in the Library, where students of the Morioka schools study the Bible in English.

In the Christian Education Center the Library plays an important

part. It is here the workers can find materials to build their programs for the activities for which they have taken responsibility. Here pictures are also kept on file to be available in a few minutes to any of the Workers for any of their activities or units of work in the building or for the Sunday Schools in which they teach. The Library is open to any one seeking Christian literature. Any Christian Worker, of any denomination, who desires materials for his work may use this Library.

During the past year a Religious Education Seminar was begun to which the Workers belong and other Christian Workers in the city have joined us who are especially interested in the materials that would be gathered by such a Seminar. The object of this Seminar is to encourage the Workers to do research in a special subject as a training for their present task.

Concisely stated the whole Program of the Morioka Christian Education Center is to create a Christian community in the place in which it is located and while about this task to train ourselves as well as the Workers who are associated with us, for the present job and the future Program.

The Training of Leaders

The training of leaders "on the spot" for the present and the greater proposed future Program is no doubt a difficult task. It involves innumerable conferences with the Workers and a constant re-valuation of our own plans and methods. Each Worker makes out a general program for his unit every month, but the more detailed programs are planned only one week in advance. The actual program as carried out is again recorded and then the two are put together with the criticisms. We realize that these programs are being created and tried under somewhat favorable conditions, with modern equipment, but to keep the Workers from creating materials for ideal conditions only, we have four Sunday Schools in the environs of Morioka under the direct supervision of this Center. This gives the Workers an opportunity to test and use the same materials and methods in conditions that are common in any of the many towns in this Prefecture in which the ideals of Jesus have never been proclaimed.

Each Sunday the Workers are sent out by twos to these Sunday Schools. In order to connect the Kindergarten with the Local Church, which is about five minutes distant, the two Senior Kindergarten teachers conduct the Sunday sessions for the Kindergarten and its graduates there. A secondary reason, but a very important one, for the opening of the above mentioned Sunday Schools was to encourage the capable members of the Local Church to teach in the Local Sunday School by withholding the paid workers, and instead giving them special outside Christian work which they might consider their own project. The result has been that at the request of the Workers we have all come together every Saturday night for an hour of study and lesson discussion in the Missionary's home. The Local Church is continuing to grow in a normal way without an over supply of Mission-employed Workers. The time of these Sunday Schools is so arranged that all the teachers can worship at the morning and evening services of the Local Church and yet each one conducts two Sunday School sessions every Sunday. Monday is a day of rest for all, including the caretaker.

It is our hope that as the work expands the Workers will grow with it, and thus in the not distant future contribute their share to the upbuilding of more effective and efficient Church Schools in North Japan.

Some have called this Center a Leadership Training Station, others have referred to it as a Christian Experiment Station or Community Center. Others have called it a Demonstration Unit but we prefer to call it the Morioka Christian Education Center, realizing that we, as missionaries, must decrease but the trained Workers increase.

ANOTHER YEAR OF THE CHURCH ON WHEELS: IN 2 CHAPTERS

W. J. CALLAHAN

Chapter I. International Development:

The "Ehime Tent Evangelistic Band" was one of the very strongest motives bringing us back to Japan after our last furlough, in spite of serious obstacles. We felt that its *mission* was not yet completed.

When we arrived back from furlough in the summer of 1931, one of our chief concerns was as to what influence the suspension of the Tent Work for nearly two years had on its future possibilities. As to this we were not long left in doubt.

1. There were almost immediate requests urging us to come for a week of intensive-constructive evangelism, or even longer time from enough places to fill more than two years.

2. Volunteer Workers, both trained and untrained of the best quality and desiring nothing beyond their bare expenses, were available for all our needs in Daily Bible School and other work; also Preachers to serve as Principal Speakers, and that of the best in our Japan Church.

3. The same appreciative understanding on the part of non-Christian Leaders of what we from the Christian standpoint were trying to do for the spiritual regeneration and uplift in this time of unrest. Among such evidences might be mentioned: (a) A certificate from a Government Bureau Head which was awaiting me when we arrived in Yokohama commending the value of our work in the rural sections of the Ken, which incidentally was one of the influences which enabled me to get my perfectly new Automobile thru the Customs free. (b) In spite of the Nationalistic Atmosphere that had been developed in connection with the Manchurian Incident, the same readiness on the part of the Authorities to give introductions to Local Leaders, such as Village Headmen, School Principals,

Presidents of Young Men's Associations, etc. etc., and these local leaders in turn to respond to these introductions by giving us every facility possible for putting on our program. . . . The invaluable character of,—the Headman assisting in getting the most eligible sites for camp, etc. etc.; Principal of schools in calling the children of Daily Bible School and telling them it would be a good thing for them to attend, as well as Teachers themselves coming, to say nothing of sending out our circulars for the older people by the Children; the Y.M.A. Presidents distributing our Circulars to the young men and inviting them to attend meetings, can well be imagined. There are some most fascinating Human Interest Stories in this connection, but lack of space will not permit giving them.

Second visits more welcome than first:—Was illustrated by our experience during the past year; when three of the four places visited were worked 5 and 6 years ago:—These three, have become some of the very strongest of our out-stations, with *real initiative* in the several groups themselves. One of these, TOBE, is near Matsuyama and one of the out-stations of the Matsuyama Independent Church and by all odds the most interesting of the church's whole work; while the other two are in the lower part of the Ken within the Uwajima Circuit of which I have been in charge during the past year; the first where a little group of 10 resident Christians have built on their own initiative a pretty little Church and are now discussing going on to entire self-support on the Farm-Church self-sustaining basis; the other is a place where we have never had a resident Preacher, practically all the work from the beginning being done by one of our oldest and most experienced Bible Women. 222 Enquirers were enrolled there in our Tent Meeting in October. The really friendly way in which we are greeted, both by those who in a former meeting declared themselves for Christ and the Local Leaders who had simply "lent a hand," makes us feel that we are really among friends; and find that increasingly deeper results are being made possible.

Increasingly friendlier police:—Another thing notable as time passes. From the first we adopted the policy of *not asking permission* for holding meetings, although using such an unconventional setting, but simply call in a friendly way and *announce that we were going to* have such meetings, and asking their attendance

when they were at leisure. This last implication of common purpose, by the way, seems to intrigue them. During those early days we did get introductions from the Local Government, but of late do not even go to that trouble, simply dropping in as though on a friendly call saying that "we probably should have gotten a formal introduction," but are sure to meet the reply, "Oh, that is not necessary; we all know you everywhere."—"The Church on Wheels" is a friendly institution; whereas many friends with whom I had consulted as to method before beginning these campaigns had told me that the "inquisitiveness of the Police" was one of the most provoking things they had to contend with. We find them among our best friends, many of them have become probationers, while a number of Officers and their wives have been baptized. *We and they, are working for a common end,—a better society.*

Village head-men and school principals are our best allies. To these we always have the introductions from higher up and make a visit of about two days in the Village, principally for these alone, a little before we are going to set up Camp. We have been able always to impress them with our genuine interest in their real problems for the spiritual uplift of the Village, and in some of these men I have found some of my most congenial friends. Out of respect for their personalities and religious affiliations, I do not make personal appeals on this line on these calls. We do say that we are confident we can make our greatest contribution thru the plainest and most direct presentation of CHRIST AND HIS TEACHING, so there is the utmost frankness between us, and many of them have become our best enquirers. Were *personal salvation of these individuals the only* things we were seeking for, (tho it is not), this attitude is, I am confident, sound psychology.

This has been verified in the cases of the School Principal at Hokuyo (not real names) last spring; the Head-man, and School Principal at Nakasu Village this fall; the School Principal at Shimo Tomari village, just a little while ago, furnish abundant testimony of the correctness of our attitude. The Christian Worker who fails to gain the confidence of these Leaders in his community, and thru them get in real touch with the Presidents of the Young Men's Associations and Youth Culture organizations that are being so much emphasized now, is losing one of his finest opportunities.

Were the Ehime Tent Band only doing this, its work would be worth while.

For practical considerations, I urge those in authority not to *order* the young men to come to our meetings, only call their attention to them and suggest that thru them they will most likely find something that will help them in the solution of their life problems. It is significant that as we move about among the villages we find the young men uniformly friendly, in spite of unfriendly influences. Night attendance on our meetings has been most gratifying from this source, and a large proportion of Probationers are from this group, between 14 and 25 years old..... *And well it is for the country*, for just a little while ago I met a young man of about 24, who was, before he came in touch with Christianity, *an extreme red*, coming first, indeed, to find out about it in order to put a stop to its teaching. He had given no end of trouble to the Police, but *he became an earnest believer and a completely changed man*. They now want others to learn *what made the change* in this young man.

After-conservation: is most necessary work, and enough in itself to take the whole time of two young men, a Japanese and one of the most resourceful young Missionaries we can find. It were worth the investment of A LIFE, for it is not only the bringing into the full Christian Life, as for example, this fall about 600 unusually earnest Probationers, and organizing them into Circuits that can with the minimum of attention look after themselves; but thru the introduction of a better and more effective type of probationer training give to the Christian Church in Japan that which is today her greatest need.....This is a real need.

At present the most we can do, with the resources we have and time that can be spared from my regular Mission Circuits, is:—

1. A 5-days' Probationer Training School led by the best Pastor Teacher for young converts;

2. We are beginning to make use of a 20-weeks' Correspondence Probationers Course, first developed by a leader in the Newspaper Evangelism movement for his work, and the use of which he has given to me. With some adjustment necessary to make it fit our work it will be fine. Even tho I do not have the Young Missionary

for the coming year, in case my resources justify I expect to push this side right away, for I have my eye on an able young Japanese Preacher who I am confident would be ready to devote himself to a work so unlimited in its possibilities.....This is the only course I know of preparing people for Baptism and Church Membership *requiring examinations*, tho I am not so certain but it would be a good thing for many of our churches elsewhere.

What we propose, is that with something like this present Probationers Training Course, these two men,—one Japanese and an up-to-date young Missionary,—should devote their whole time after having gone thru the Spring and Fall Campaigns with the TENT, to organizing the groups of 75—90—200 and 225 probationers who ask in the Tent Campaigns to be shown the Christ-Way into Societies for learning His Way; visit them for a time until they have a fair idea of what it means; the groups themselves being responsible for all local expenses.....Citing precedent, I might mention a place where I was called last Sunday to preach and administer the Lord's Supper. They dedicated a nice little Church in November quite suited to their own needs for some time, and that without any grant-in-aid from any source. But this is not all; they are going forward to having a full time Pastor supported by themselves on the Farm-Church basis, something that is attracting much attention in Japan just now.....This was one of the places where we held a series of meetings with our Tent during its first year. The fine thing about this kind of cooperation which the Ehime Tent Band does, is that it develops self-reliance, without sacrificing Christianity's peculiar gift; as some others do which are recommended to us. Other examples might be mentioned which are quite as convincing.

We never cease to thank God that he led us into this work of FAITH

- (a) Faith in the power of the Gospel to save.
- (b) Faith in my fellow men, to believe that they,—*most* of them,—want to be saved if only this Gospel could be brought to them in terms they could understand.

God gave us the vision: and then He brought to us a Friend with the means for carrying it on, who was only waiting for Him to show her what He wanted her to do.

Chapter II. Wider Cooperation :

Up to last Spring the work had been carried on with the cooperation of Preachers and Bible Women within the District in the main, together with Volunteer Laymen and Women. In both of our Fall campaigns, we have had groups from Lambuth Training School for Christian Workers (women); and Kwansei Gakuin, our Theological School for men. The former sent 4 Seniors together with the Dean of the Bible Department for 8 days in October, and the latter for a like time in November; their contributions were most invaluable, particularly in the Daily Bible School, and in Music. They were so delighted with their experiences, that I think there will be little difficulty in making this a permanent thing; and for this I am glad, for these hand to hand contacts in the leading of men into salvation, will bring them some thing that the School-room alone could never give. This is a fine omen for the future ministry of our Church.

The Japan Mission at last Meeting, gave us a Permanent Committee, that all the lessons of the TENT MOVEMENT might be fully conserved.

SUMMARY:

So far as figures can record, 4 Campaigns of 8 days each were conducted this year; Tobe, Mikame, and Nomura, where we had been before: and Sakurai, which was our first visit.

(2) Average number of Staff at each place about 20.

(3) Regular program, (a) One day for organization.

(b) 7 days, D.B.S., in P.M., for Children;
and Evening Preaching for adults.

(4) *Average* attendance Children D.B.S., 275 to 300. No. of Classes, D.B.S. 10 to 14.

(5) Average attendance night meetings,about 200. Often over 300.

(6) Total probationers enrolled,600.

(7) Probationers Training Schools held,4.

(8) Churches built by Groups resulting from Tent Meetings,1.

(9) One Church going on self-support thru influence,
(another preparing.)

THE JAPAN CHRISTIAN UNION IN LONDON

AMY C. BOSANQUET

In St. John's Wood, London, close to Regent's Park, is a pleasant little house with the appropriately symbolic name of Starcot, which is remarkable for the numbers of Japanese who go in and out of its gate. A green-lined Rover car is often at that same gate and if its peregrinations were followed, it would be found to "rove" to Japanese homes and to carry Japanese ladies with special zest, as its chief activity; for its owner, Miss Evelyn Preston, devotes herself to work among the Japanese in England, now that family reasons keep her away from the Far East, where she spent nine years. Her home is the headquarters of the Japan Christian Union formed in London a few years ago. The present president (the Consul-General) and the committee members are all Japanese except Miss Preston, *ex-officio*.

A short service is held at 3.30 p.m. every Sunday at Starcot in the Japanese language—the only such service in London. It consists of prayers, hymns, and an address, and is followed by tea and friendly intercourse, Christian and non-Christian Japanese being alike welcome. Japanese clergymen, lay evangelists, and other Christians visiting England are often invited to speak and even to hold short special Missions.

The J. C. U. is not in any way exclusive. The denominations, as well as non-Christians, are warmly received. The service is such as all can take part in, being partly on Prayer Book lines, partly free. There are Prayer Meetings in the homes of members, Bible readings for ladies, and children's classes on other days. Thus the J. C. U. and Miss Preston and her house form the glowing centre of a Christian friendship work among the Japanese in England, which has the great advantage of being carried on by the Japanese themselves and by English people who know their language and love their country.

The Student Christian Movement and other organizations are doing excellent work for foreign students in London and at the other universities, but there are many Japanese in London who are not students and, of course, need to be approached in a different way. They belong to the Embassy, Consular service, banks, large business firms: or they are College professors travelling for research, or delegates on special missions, besides some long resident in England in various occupations. The whole family is often there, or, it may be, the wife only with her husband, desolate without her children left in Japan.

The work has been greatly blessed, many having been led by it to faith in our Lord and receiving Baptism. Quite lately, four Japanese, two men and two women, all leading people in their own spheres, were confirmed, and there are almost always candidates preparing for Baptism. While no one is harried about religious views, those who meet at Starcot are prayed for individually by friends of the work, and it is felt that everything depends on this ministry.

There are endless opportunities for helping newcomers, e.g. to find schools for their children, to make good English friends and to see English home life. Miss Preston has special permission to take friends to good seats in the choir of Westminster Abbey for the usual services, and she arranges for great occasions and useful lectures, lends books, visits the sick, and otherwise helps Japanese sojourners in London and even in other parts of England.

It would be a great help if missionaries in Japan, of any and every church, would tell prospective travellers of the J. C. U., or (especially if the visitor is not yet a Christian) of Miss E. D. Preston, simply as a friend: and would at the same time write to her and help her to get quickly into touch. She sometimes finds that people greatly regret having heard of her too late. So readers of this notice are asked to note her address and give it to anyone going to England. It is:—Miss E. D. Preston, Starcot, 8 Charlbert Street, St. John's Wood, London, N. W. 8.

We regret that the following notice came in just too late for our Mid-Winter issue, so that gratitude for this Christmas gift has been delayed as long as some of the Editor's own still unexpressed Thank-yous to long-suffering correspondents in lands across the seas.

N. B.—Tokyo friend—here's some unclaimed appreciation lying around loose—Better step up and claim it Genuine gratitude like this is very warming to the heart. (See below)

THE SHIZUOKA HOME

An Acknowledgment and an Inquiry

L. S. ALBRIGHT

On behalf of the Shizuoka Home I would like to acknowledge the receipt of an anonymous gift of ¥30. at Christmas time. The postal order was evidently procured at the Central Post Office, Tokyo, but mailed at Meguro Post Office. My circular Christmas appeal, sent out practically to missionaries only, was enclosed with the remittance, but without name or address of any kind. It may be that the donor desires to remain anonymous, but even so we would like to protect the reputation of the Home by a public acknowledgment and inquiry as to the generous donor, probably a member of the missionary group. At the same time I would like to thank all who helped by sending in personal gifts or by collecting and forwarding school, kindergarten or church gifts in a year of unusual difficulty and very great need.

A COMMON LANGUAGE

The Christian Graphic's Unique Experiment

BY SPENCER KENNARD

Noise, noise, noise, everywhere loudspeakers rending the air of the erstwhile land of cherry blossoms and dignified tea ceremony. Movie palaces gaily decked with flashing posters lure crowds to the latest pornic exhibit from Hollywood and to cut-throat dramas of old Japan; the revolving arms of the Red Mill theater beckon idlers to a "leg show" and with bells jingling at their thighs news-boys are hawking their special extras. Everywhere from cradle to the grave the people of Japan, as those of other lands today, are pursued by the din of propaganda and amusement.

In such an age, the Gospel competes with conditions unknown to our forefathers. Literature in general has adapted itself to these new conditions. Magazines today are a very different thing from what they were a generation or two ago. Approach one of the book shops that line the streets of Japanese cities and villages and one sees a display of gorgeous periodicals whose attractive tints catch the interest of the passer-by and make him pause to look and perhaps to purchase. Many are nearly all pictures and reproduced in beautiful photogravure tints. The secular press thus has made skilled use of the latest discoveries of the printers' art and of clever journalism.

It was high time that some Christian publication should venture out into this type of journalism. It is amazing to think that side by side with all this secular progress in use of printers' ink there had been so little development in the methods of publications for evangelism. Most of the literature into which we put our time and money differs but little from that which was in use 25 to 50 years ago. But the Gospel ship no longer sails on these placid seas, and its course is buffeted by storms of conflicting interest. However freighted, then, it may be with a rich spiritual

message it cannot make port in the human soul unless driven by modern turbines.

The Christian Graphic by invading this field has sought to pioneer for a new type of Christian literature. Pictures reproduced in tints have been made central and upon these the other features of the paper have been based with a major stress on interesting news. Through the pictures is presented a message of Christian international solidarity in a language understood by all: both literate and the illiterate of every nation.

Pictures and news, these are the foundations of secular printed propaganda. If the Christian church wishes to compete for interest it must use the same journalistic methods.

Nothing surpasses photogravure for the first of these. The beauty combined with cheapness seem to make it obviously the new departure which is needed. The second calls for an efficient Protestant news service. Lacking such, the next best thing is extensive use of the various news services as are available and access to a wide variety of popular magazines.

The Christian Graphic was started a year ago last October with eight pages of photogravure pictures whose captions were in both Japanese and English. The first numbers were run in two colors but it has been found that advantage was gained through use of a single color. A full page sacred picture has from the beginning always been one of the chief features. It is through this means that the paper in large measure depends for effective evangelistic appeal, because readers who put such a picture on the walls of their houses will absorb its teaching over a period of months or years. The pictures at the start were often merely for the maintaining of interest. Gradually, however, a change was made in the discarding of what might be merely for entertainment, and an effort to create clear lasting impressions from the interrelation of all the pictures employed. The pictures are usually grouped under two heads one of scenes in the East and the other from either the West or at least not related to Japan or local problems. Local pictures help to sympathize with other denominations and projects outside of what is done by their own church.

Two supplements are published, one in Japanese and one in English. The Japanese supplement is twelve large pages and filled

with news and articles that will give a vision of the Kingdom of God as obtainable through daring faith and bold action within our own generation. The foundation of reform, is of course reform of the soul, and whether through a biographical stress, cartoon, or sermon the reader is urged to a rich personal experience of God's salvation as revealed in Jesus Christ. From that experience, the bulk of the content seeks to lead the reader to build that which was central in the teachings of Jesus, the New Era which He called "The Kingdom of God." Here is a new society in which all become children of one Father, and brothers and sisters knowing neither barriers of sex, class, race or nation. News, and yet more news.

There are whole pages of news concerning what Christians and others are doing all over the world to end the sins of society. Militarism anywhere with its burden of taxes and hatreds is exposed by cartoons and news. The effort is made to present this news in the same spirit as the members of those other countries would like to show them. Understood thus, potential enemies usually become our friends. While not blind to obvious evils the paper tries to be as enthusiastic for the motives and achievements as any person within these several countries. Much space is given to the expanding of the message of the pictures and to practical help for the Christian home.

The English supplement is new, to feature four pages designed to make The Christian Graphic effective for building international understanding and stimulating interest in missions. It is imperative that there be clear understanding both of Japan and problems in the Far East. Nothing is gained by blinding people to existing evils. Frankly confessing these the paper would show its English speaking readers of East and West something of the spirit of that other Japan not shown in the secular press while at the same time it is expected of Western nations that they will help toward peace in the Far East by their own renouncing of spoils obtained through "use of war as an instrument of national policy," and an according of race equality.

The start of The Christian Graphic was at the outbreak of the hostilities in Manchuria the fall of 1931. It was begun with neither supporting organization or capital. The problem of organization

was solved by incorporating the work with that of the new Baptist Publishing Bureau, which has been able to provide staff and office space for its handling. Finance, however, for such an undertaking at a time like this has been most difficult. The photogravure pictorial process is very expensive for initial cost, and so a large subscription list became essential if the price were to be kept low enough to allow extensive distribution. Some forty missionaries underwrote most of the 20,000 copies that seemed needed before the project could be considered. From this response obtained through personal interviews it was expected that those who responded to the written notices would bring the total to some 50,000. This was on the basis of earlier practical experience. However, a series of drastic cuts in missionary budgets began just at this same time. The result was a major catastrophe to this infant project, for thereby these very schools and individual Christian workers which would have been the most eager to take up the distribution of the paper were prevented from investing in it. In consequence the paper has been compelled to operate at a loss that now has reached over ¥3,000. This has to be borne by those missionaries most interested in the project.

DEPARTMENTAL NOTES

CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

NEW BUILDING.

Dr. Tagawa has spent much time in consultation with the Mombusho in regard to the formation of the Zaidan Hojin and it is expected that permission will soon be forthcoming for this. The able business men on the building committee under the leadership of Mr. Nagao are also proceeding to form a Kabushiki Kwaisha which is necessary to carry on the selling business. Both of these bodies will be legally recognised under Japanese law and so will be able to claim certain privileges and exemptions.

Missionaries continue to show their great interest in the building by their generous contributions and have contributed nearly two thousand yen up to the present. Funds are urgently needed and all contributions, large or small, from individuals, churches, or boards will be greatly welcomed.

NEW BOOKS.

The Christian's Social View. Edited by Mrs. T. Uemura. pp. 136, price. 35 sen. post .04. This is the third volume in this popular series and contains articles by six leading Christians on this very important subject. This book will be read with great interest both by Christians and non-Christians and should have a wide circulation.

The True Way of Human Life. D. B. Schneder. pp. 24, price .15 sen.

This is in English and will be most helpful in Bible and reading classes.

REPRINTS.

Japanese Customs. (English) W. H. Erskine. pp. 206, price 3.50 post .10.

This is the fourth edition of this well-known book and it is in a very attractive binding.

A Gentleman in Prison. Caroline Macdonald. pp. 168, price .50 sen post .04.

This new edition in Japanese of this widely read book will be welcomed by all Christian workers and should be in every lending library. This is a memorial edition for Miss Macdonald.

Hibi no Chikara. Translated by Hon. Sho Nemoto. pp. 366, price 1.50 post .06.

This book and "Heimin no Fukuin," next to the Bible, are the two most widely read Christians books in Japan. This is a memorial edition and 200 copies have been taken by the Nemoto family.

Life of General Booth. (Ijin Booth Den) by Bunnosuke Sekine. pp. 85 price .30 post .04.

This life of General Booth, though written from an independent point of view, has been approved by the Salvation Army. It is written with young people in mind in order to show how one can become great in service for others, but people of all ages will find it both interesting and profitable.

All will be interested to know that the Society published 1,400,000 copies of the Kingdom of God weekly during the past year and Dr. Kagawa contributed articles in every number. For the Christmas number 25,000 copies of a beautiful calendar with a reproduction in colour of Sadakata's famous picture, Christ Saving Peter, was printed. These were given to the subscribers of the K. of God weekly as a Christmas gift and conversions have already been reported as the result of seeing this picture.

The Kingdom of God weekly is on the way to becoming an international paper as it goes to the following places outside of Japan—Korea, Formosa, Okinawa, Saghalin, China, Manchukuo, Singapore, South Sea Islands, America, Canada, England, France, Java, Cuba, Brazil, Hawaii etc.

The Christmas number of Shōkōshi was 10,000. A touching letter was received from a subscriber telling how a sick child valued the magazine, having her mother read it over and over to her. The child had no fear of death and spoke of it as going home to the Lord Jesus' house and the parents were greatly impressed and led by the child's beautiful faith.

Mr. Nobechi, who writes the Bible lessons, is going abroad and leaves soon for a six months' tour in which he will address many meetings for children amongst Japanese abroad.

The Christmas number of "Ai no Hikari" was 15,000 and with each number a beautiful Christmas card of the Magi with a prayer to be used throughout the year was given. Fifteen hundred copies were distributed at a meeting for factory girls in Tokyo. Many letters have reached us telling of blessing received through these special numbers. One man, employed in a factory, sent money for five new subscriptions, saying that his copy was worn threadbare by the numbers of fellow workers who read it.

During the past year C.L.S. published 70,000 copies of books by Dr. Kagawa. Some idea of the great scope of the work of the Society can be had from the fact that during 1932, over thirty-six million pages of new literature were printed including over eight million pages of reprints.

MISCELLANEOUS NOTES

National Christian Council

One of the most noteworthy actions of the last Council Meeting was to ask the various denominations to try to hold their annual meetings at the same time and place so that certain sessions might be held jointly.

Further, To ask the new Executives to prepare and issue statements in support of the proposed five year plan for National prohibition of alcoholic drink; the abolition of prostitution as now licensed by the Government; the elimination of religious practices from required visitations to the shrines by students of public schools; an appeal for the elimination of Sunday activities in the schools which make impossible the attendance of students at Churches and Sunday-schools—an appeal for the prohibition of bars and cafes adjacent to schools.

Recommended that the heads of the evangelistic departments of denominations concerned confer before opening any new work, and that investigation be made of the problem of duplication of effort in small towns.

Approval of more training for lay-leaders; approval of more worship in the home; approval of the opening of various types of gospel schools in both city and country and the establishment of "folk-schools."

To ask for the publication of a group of manuscripts concerning the notable contributions of various missionaries to Japan.

Hearty endorsement of the second period of The Kingdom of God Movement (1933-4) with the understanding that the major emphasis during these two years will be on rural, educational and literary evangelism.

The following Committee was appointed to make a thorough study of the whole problem concerning the organization and finance of The National Christian Council—Akazawa, Kawai, Kobayashi, Mayer, Miura, Noguchi, Sasaki, Tagawa, Yasumura and Yoshioka. The new Chairman for this year is Dr. Y. Chiba (Baptist) and Gilbert Bowles (Friend) Vice-Chairman. Rev. A. Ebisawa and Dr. Wm. Axling, Secretaries.

The Tokyo Women's Christian Federation meeting on the International Day of Prayer for Women, March 3rd, passed a resolution praying for an early peaceful settlement of the Sino-Japanese difficulties. This was presented to the Government and the following telegram was sent to the National Christian Council in Shanghai—"Tokyo Women's Christian Federation united in prayer that Love and Good will may prevail between our countries."

BOOK REVIEWS

THE TEACHERS' COMMENTARY. GENERAL EDITION, Hugh Martin. 430 pp. Price 8/6. Student Christian Movement Press.

In estimating the worth of this volume it is essential to keep in mind the purpose and scope, for without a proper understanding ordinary readers may be disappointed. "The Teachers' Commentary is designed to meet the special needs of teachers of children, particularly in the senior classes of elementary schools, in central schools, and in the lower forms of Secondary Schools and in Sunday Schools. The allocation of space has been determined by practical considerations. A careful survey of the best Agrew Syllabuses revealed what passages of the Bible are considered most suitable for use in schools of our leading modern experts. These passages are treated with adequate detail."

With these points it is possible to arrive at a fair appraisal of the value of the contents. In addition to short comments on selected passages, there are introductions to each book of the Bible, and also, what are perhaps the most valuable features of the whole work, short essays on vital subjects. These essays set before the teacher in a living way the best thought on such questions as the nature of inspiration, the Background of the Old and New Testaments, the Beginnings of Christian Doctrine, the Making of the New Testament, and many other subjects. Each is excellent, and provides the teacher with all he requires for his immediate purpose—the teaching of his class. In addition a comprehensive bibliography for both the O. T. and the N. T. suggests to him the books most suitable for further study.

Something seems to be lacking in the "Agrew Syllabuses" which makes the Editor devote 17 pages to the books of Samuel and only 3½ to the Epistle to the Corinthians. The omission too of any notes on the letters of St. Paul is surprising.

While of course the function of the Teacher is to give his children the facts of the Bible Story and something of their significance, yet we miss the devotional note in the commentary—children have hearts to touch as well as minds to Educate.

The book would not be of much use to a member of a Japanese Bible Class—a fuller textual Commentary is necessary, but it is of infinite value to the leader in his preparation, and in view of what the function of the

Commentary is, as stated above, we have no hesitation in recommending it to such. Indeed, we know of no other book quite like it, which contains so much good material in such limited space at so modest a price.

THE FAITH OF MANKIND, By William Paton. Price 2/6. 160 pp. Student Christian Movement Press.

This is an excellent book, quite the best of its size that we have seen as a study of the Faiths of Mankind. Instead of giving an outline of the main doctrines of each religion with some history thrown in, the author takes one by one and enquires as to how they "deal with the great human questions" of Man and his world, God, Sin, Suffering and Salvation, the Good Life, and the World to come. This approach lifts the book from the place of a mere academic discussion into a warmer atmosphere which greatly adds to its value. The author's discussion of the Faiths is always sympathetic and yet it serves to shew in terms, unmistakable in clearness, that Christianity, as distinct from these religions is "not man's grope upward, but God's grope downwards."

After taking these vital issues one by one, the author devotes a chapter to a short study of the personalities of Muhammad, Buddha, and Christ, and in his final chapter he discusses in the light of what has gone before "The case for the Christian World Mission." "The ultimate Ground of the missionary passion lies not in our sense of the need of man, but in our knowledge of the loving purpose of God."

In his references to Buddhism the author takes cognizance of the Northern and Southern Buddhism, but perhaps due to the exigencies of space, does not say as much about the former as might be expected in view of its development into what is perhaps human religion at its highest. In particular in the chapter on The World to Come, half a page hardly seems adequate for the treatment, even in condensed form, of Buddhist teaching on the future life, considering the big part occupied by this doctrine of Buddhism. Can it be that the Editorial blue pencil was used too freely!

A brief glossary of foreign terms would be a welcome improvement in the next Edition.

Except for this criticism and suggestion we have nothing but praise for this book, for the method of approach, for the treatment of its subject, and for the warmth of the Gospel which is felt in every reference to Christianity. It is a book which may well be translated into Japanese.

W. H. MURRAY WALTON

THE GOSPEL OF DIVINE ACTION. By Oliver C. Quick, M.A., D.D.,
Canon of St. Paul's. viii+143 pages. Nisbet and Co. 1933. 5/- net.

The publishers state that "the aim of this book is to examine briefly certain fundamental characteristics of human thinking about God, and to show their bearing upon current controversies" and the author tells us that he has endeavoured "to view some of our current controversies and problems in a very small space and in a very wide context" well knowing that, in so doing, he has been led "to skim with ridiculous lightness over vast fields of philosophical and historical study." Yet this small book is full of thought-provoking suggestions.

Commencing with the idea that cognition and action are the two attitudes that men assume towards their environment, so that things may be symbols whereby reason is recognized or instruments whereby effects are caused, Canon Quick reaches a preliminary conclusion "that in positive relation to God all things may be considered either as signs in which His truth is expressed to us, or as instruments wherewith He directs the course of events through change towards the fulfilment of His purpose." Developing this thought he shows how instrumentality was characteristic of Hebraism as symbolism was pre-Christian Hellenism. A study of the New Testament, and especially of the writings of St. Paul and St. John, shows how both elements have been fused in the theology of Christianity; grace and truth came by Jesus Christ. In modern Christologies a line of cleavage is increasingly apparent between those which view the life of the man Jesus primarily as God's instrument for man's salvation, and those which view it primarily as the symbol of God's universal presence and operation." In this connection a contrast is drawn between the Christology of the Barthian School and that of Canon Streeter.

In his last chapter the author works out the suggestion that the Church is both symbol and instrument; as the former it is catholic, that is, universal; as the latter it is holy, that is, separated from the world as "the means whereby God through Christ acts upon the world to redeem it." Similarly, the sacraments of the Church have the same two aspects, those of significance as revealing signs and instrumentality as efficacious means of action. When he touches upon the great question of unity Canon Quick does not belittle the necessity for an outward unity of order as a means for the saving of the world but he emphasises the thought that in praying for the oneness of His followers our Lord was thinking of a spiritual unity of fellowship in the Church rather than in terms of order or organization. It is this which is symbolic of divine unity and which recommends to the world the mission with which Christ has entrusted us.

JOHN C. MANN

THE CHILD, By Yusuke Tsurumi, published in Japan by Dai Nippon, Yubenkwai Kodansha, Tokyo. 651 pp. Price ¥1.80.

Mr. Tsurumi has followed his best-seller novel "Mother" which was centered about his ideal Japanese mother, by one on "The Child" which is centered around his three ideal Japanese men, the uncle, the teacher and the son. The women of the story are the same as in "Mother" with the addition of the young heroine, the daughter of the teacher, and two outstanding American girls, Ruth and Daphne.

As the writer is well versed in English Literature and American life the arguments of the book have that Western background. One very strong chapter is the study of Napoleon's life from the mother's point of view. The influence of the ideals in literature as guides in the lives of the American youth, such as the story of Evangeline, etc. is shown. The discussion of the English preacher, Rev. Hugh Black, on drinking and smoking is an attempt to show: first, that Christianity is more than eating and drinking, and that moral progress does not come with legislation but with recreated individuals; second, that people addicted to one time socially approved habits will hang on to them and do it secretly when more harm is done than good. The story of Tennyson's In Memoriam is told with the purpose of showing that strong love of man for man, or man for woman is an ideal worth striving for. The learned professor gives a lecture which shows that, historically, Japan and the Japanese have always been a peace-loving people. Many lessons are taught in the review of Wells' Outline of History. Byron is quoted often and shows his influence in the thought of the book.

The appeal of the book is to the youth of Japan who are so full of longings for "freedom, purity and freshness, just as the bird of the forest is free, or as the bubbling water in the mountain passes is pure, or as the wind which passes over the broad places of earth with gentle freshness after the evening shower." The youth who seeks to accomplish some outstanding task and win the approbation of the women and the applause of his fellow men needs guidance. Youth needs guidance in sports, in thinking, in ideals, and in love. Being a novel this last will stand out in the mind of the average reader, for young Japan is seeking to make its own choice of life's companion, and Tsurumi's hope is that it may be based on the "love, respect and trust" which mother-love has created and which in many cases becomes mother-worship. "The love of a man for a maiden can not continue merely on the fact that a man loves a maiden or that the maiden loves the man. The woman through the man must love an ideal, and the man through the woman must seek and find the higher and the noblest things in life. The passion of the days of youth may burn like shavings when lighted but it will soon burn out and leave

no trace whatsoever. Only as the man and the woman with a common ideal and purpose seek to climb the heights together can their love burn brightly and continuously as a glowing fossil-wood fire."

The story is the continuation of "Mother" and covers a period of three years from the time when the hero has entered the First Higher School in Tokyo and closes as he has successfully passed the entrance examination to the University, and has also won the girl of his own heart and his mother's approval to their engagement. The crises of the book are many but two are outstanding. One the delicate love scene (with no kissing), but with the humility and grandeur of dignified love completely surrendering without fuss or words. Love and religion are taught in the book to be equal in their demand for a complete surrender and the need for a new birth and consecration. The other crisis is the peace after the storm wherein the mother almost curses God and wishes that she had died when she was so very near death. In "Mother" the heroine dies but in this book she recovers and sees her child through college to find that he has apparently hidden something from her. The girl is the very one she would have chosen for her son, but he has neglected his mother and made his own choice. But a perfect understanding is reached when she realizes that he is no longer a boy in knee pants but like the youth of today who wants to make his own choice, and when he asks for her approval. He had made the "terrible" mistake of getting the girl's consent before his mother's approval to the match.

In all other parts of the story the Mother of the story is the same wonderful Asako and in this book completes work left undone in the first book. Hamako, the strong character as a geisha, who almost won the husband away from Asako, and then later served the family by rescuing the mother and children from the wicked hands of the depraved business man, is in this book a savior of the family as she volunteers to save the family from the clutches of the gambler who has run the brother-in-law into debt. The Mother on the other hand rescues Hamako and makes it possible for her to leave the life of the geisha and live honorably. Just why Tsurumi did not make that possible in the first book has been questioned by his admirers, especially as the Movie version of "Mother" paints Hamako as rather a strong and admirable character and thus makes the life of a geisha more attractive than is wise for the young Movie-goer.

The Uncle of the story has gone to America to study and observe. He is a successful student and an exceptionally fine writer in English. This causes him to be lionized and he nearly loses his head and heart to American Girls. Ruth, a daughter of a prominent politician near Yale, courts him and is willing to marry him and go to Japan. Daphne, the only daughter of a millionaire sought after by all the sons of the rich in

America, is also offering her charms and her all to this foreign student from the land of Bushido who writes such beautiful descriptions of the scenes in Europe and America that she knows so well. The uncle, in the end, marries a young Japanese girl student in America and has arrived at the decision that the place for a Japanese who would serve this age is in Japan on the Japanese political stage at this period of reconstruction now going on in the world. They marry and come by way of Europe on their honey-moon to Japan, consecrated to the task of giving themselves to the task of helping the youth of Japan make their own choices and lift the moral and social life to higher standards of life and love.

The book does not show how the old Japanese made love, nor the way the present-day youth does it, but the way it is coming to be done. The influence of mother-worship treats woman as a personality, and as one of God's angels, and destroys the old concept of woman who merely furnishes the heir or as the companion in the physical side of life. Man can not rise higher than his estimate of his life's companion. To assist in this Tsurumi introduces the western way of love making at its best.

The younger sister of the story Haruko receives many letters from the Uncle which tell his experiences in America, and his admiration of the American girls, and his desire that Haruko should be as well poised in mixed groups, have a trained head so as to converse with men on current and worthwhile subjects, have a strong personality, "have a strong will, be wise in her choices, and vivacious while at the same time retaining the gentle charm of the Japanese lady." Present day Japan may demand much of the American type but it needs "the charm of the virtues of your mother."

Again Tsurumi has a message for the Japanese at this time when youth is demanding expression in courtship before marriage in an effort to gain the highest happiness and the longest companionship in life. Read the book and give it to your aspiring Japanese, both men and women, young or old, it will give them ideals and sympathy with mothers and sons, and fathers with daughters, and do much to counteract some of the influence of the Movie and its false and highly coloured romance.

W. H. ERSKINE.

FOR SINNERS ONLY. A. J. Russell.

As the Oxford Group movement spreads this book becomes its courier so it is having a very great sale now in England, South Africa and America. Published in July it has already gone through four editions. It is written by a well-known London journalist, who is himself caught up in

the movement. Going to report on the meetings of the group he becomes interested and not only witnesses but experiences "life-changing."

In breezy journalistic style he sets forth the aims and work of the groups and makes a deeply religious book as fascinating as a novel. It is a book that every missionary must read and Japanese who read English readily should be encouraged to read it.

One puts it down feeling that as great a religious movement is coming out of Oxford today as in Wesley's day and that *here* is the spiritual power that will regenerate society and furnish the leadership that we need so much in the world today.

GOD IN THE SHADOWS. Hugh Redwood.

This book, by the author of *God in the Slums*, is already in its eighth edition. That book was a tale of modern miracles in which "the eyes of his understanding were opened, so that, about him plain to the vision, on the sodden pavements of the Westminster slums, he saw the footsteps of the Divine."

"I tried to tell in *God in the Slums* of lives that were hourly proofs of God; and I tried to show how I myself had been helped by them to recapture the faith of youth."

In *God in the Shadows* the author traces the marvellous working of God in his own life. "I can trace a plan in the lives of my friends, but where is the friend whose life we know as our own?"

There is no doubt that the tide has turned and that everywhere men are not only willing but glad to listen to anyone who will speak from personal experience of a living personal God, "the things that we have seen with our eyes and have heard with our ears." Mr. Redwood, like Mr. Russell is a journalist of Fleet Street in London and like him also works with the Oxford groups. These men are giving a great witness to the fact that the power of Christ to save and regenerate life is as great today as in the first century and that this inflowing of new life gives the same freedom and radiance to the individual whether he comes from the highest or lowest ranks of society.

L. L. SHAW

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- FOWLER. Mr. and Mrs. J. E. Fowler (P.E.) arrived in Japan on March 27. Mr. Fowler will teach at St. Paul's Middle School and University, Ikebukuro, Tokyo.
- WOODD. Rev. F. H. B. Woodd (C.M.S.) arrived on March 2. Mr. Woodd is the son of Rev. C. H. B. Woodd, formerly Principal of Momoyama Middle School, Osaka. He will reside for the present with Mr. and Mrs. John C. Mann in Nishinomiya.
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ARRIVALS

- ANDREWS. Rev. and Mrs. E. L. Andrews (P.E.) arrived in Japan March 18, from furlough in England.
- AXLING. Dr. and Mrs. William Axling (A.B.F.) arrived on February 24, and have resumed their work at Misaki Tabernacle, Tokyo. Dr. Axling is Honorary Director of the Tabernacle, while Mr. Toto Fujii is Director. Dr. Axling is also Honorary Secretary of the National Christian Council.
- BAGGS. Miss M. C. Baggs (C.M.S.) returned in November from furlough in England and is now located in Kure.
- BOSANQUET. Miss A. C. Bosanquet (C.M.S.) returned on January 22, from furlough in England and has resumed her work in Tokyo.
- CURTICE. Miss Lois K. Curtice (M.E.C.) returned from an extended furlough on March 17th, and is located at Hirosaki Jo Gakko, Hirosaki.
- DRAPER. Miss Winifred F. Draper (M.E.C.) returned from a short furlough in America on December 19. Address: 222 Bluff B., Yokohama.
- FEHR. Miss Vera J. Fehr (M.E.C.) will return to Kwassui Jo Gakko, Nagasaki, in the near future.
- FOOTE. Mr. and Mrs. E. W. Foote (P. E.) returned from furlough in the United States on January 20, to St. Paul's University, Ikebukuro, Tokyo

- HOWARD. Miss R. D. Howard (C.M.S. Retired) returned on March 2, from furlough in England and has resumed her work in Osaka.
- LANE. Miss E. A. Lane (C.M.S.) returned on March 2 from furlough in England and has resumed her work at the Seishi Jogakuin, Ashiya.
- McKIM. Miss Bessie and Miss Nellie McKim (P.E.) returned to Japan on March 27, from furlough in the United States. They will be stationed at Mito, Ibaraki Ken.
- PARR. Miss Dorothy A. Parr (C.J.P.M.) returned from furlough on January 5. Address: 156 Hyakken Machi, Maebashi, Gumma Ken.
- RHOADS. Miss Esther B. Rhoads (A.F.P.) returned to Tokyo on January 28, after a brief furlough in America.
- RUSCH. Mr. Paul Rusch (P.E.) returned from America to St. Paul's University, Tokyo, on March 27.
- SCRUTON. Miss Fern Scruton (U.C.C.) arrived in Japan after an extended furlough on March 23. Miss Scruton has been taking special study in Kindergarten and Nursery School work. Her address will be Baikwa Yochien, Ueda Shi, Shinshu.
- SHAW. Rev. H. Reynolds Shaw (P.E.) formerly of Toyama, returned from furlough February 17, and has taken up residence in Kanazawa. Mrs. Shaw and their son, Bobby, will return about April 16.
- SKILES. Miss Helen Skiles (P.E.) of Matsugasaki, Kyoto, returned from furlough on February 24.
- STEVENS. Miss Catherine Stevens (M.E.S.) returned to Japan in February and is now in Hiroshima Girls School, Hiroshima.
- VAN KIRK. Miss Anna S. Van Kirk (P.E.) of St. Barnabas' Hospital, returned from leave of absence on the S.S. "Taiyo Maru," arriving in Kobe, March 14.
- WEIDNER. Miss Sadie Lea Weidner (M.M.) returned from furlough on the S.S. "Empress of Japan" on February 10 and has returned to Ogaki.
- WILLIAMS. Miss Hallie R. Williams (P.E.) of St. Agnes' Girls School, Kyoto, returned from furlough on February 24.

DEPARTURES

- BYLER. Miss Gertrue M. Byler (M.E.C.) of Hirosaki expects to go on furlough in April.
- CHAPMAN. Mrs. J. J. Chapman (P.E.) of Kyoto, with her son Scotty, has sailed for America via the ports, planning to reach home in time for the wedding of her daughter, Miss Ellen Ritchie Chapman.

- CHAPPELL. Rev. and Mrs. James Chappell (P.E.) of Mito, Ibaraki Ken, left on March 3, for furlough in England.
- CHENEY. Miss Alice Cheney (M.E.C.) of Hakodate, expects to leave in May for a short visit with relatives in the United States.
- COOPER. Miss Lois Cooper (M.E.S.) of Hiroshima Girls School sailed for America on furlough in March.
- HANSEN. Miss Kate I. Hansen (R.C.U.S.) of the Music Department of the Miyagi College, Sendai, sailed from Kobe on March 26, on the S.S. "Talanta" returning to the United States on furlough.
- HEINS. Rev. and Mrs. F. W. Heins (L.C.A.) and family returned to America due to the illness of Mrs. Heins on the S.S. Asama Maru, January 20. They are stopping temporarily in California.
- IGLEHART. Mrs. Edwin T. Iglehart (M.E.C.) and son Charles will spend a few months in America, sailing on April 14, on the S.S. Katsuragi Maru" via the Panama Canal for New York City.
- LINDSEY. Miss Lydia A. Lindsey (R.C.U.S.) of the Miyagi College, Sendai, sailed on March 26, from Kobe on the S.S. Talamba, for furlough in the United States.
- MILLER. Miss Erma L. Miller (M.M.) sailed for furlough in the United States on March 25.
- OLDRIDGE. Miss Mary Belle Oldridge (M.E.C.) of Aoyama Gakuin, Tokyo, sailed on February 25 on furlough. She will enter Garrett Biblical Institute, Evanston, Illinois, for several months of study.
- SPACKMAN. Rev. and Mrs. H. C. Spackman and Miss Katherine Spackman (P.E.) left for furlough in England on February 23.
- SPROWLES. Miss Alberta B. Sprowles (M.E.C.) of Aoyama Gakuin, will sail on April 14 on the S.S. "Katsuragi Maru" via the Panama Canal for New York City for furlough.

CHANGE OF LOCATION

- PARKINSON. Rev. and Mrs. W. W. Parkinson (A.B.F.) who have been working at Misaki Tabernacle, have been designated to Yokohama for work among the Baptist churches of the surrounding country. They will live at 1778 Minami Ota Machi, Yokohama.
- SMITH. Miss Pauline Smith (M.E.C.) from Nagasaki to No. 4 Aoyama Gakuin, Tokyo.
- WAGNER. Miss Dora A. Wagner (M.E.C.) from the Woman's Christian College, Tokyo, to Iai Jo Gakko, Hakodate.

MARRIAGES

COTTRELL-BUCHANAN. Announcement is made of the marriage of Mr. Nickolas Cottrell to Miss Alice Dorothy Buchanan, youngest daughter of Dr. and Mrs. William C. Buchanan (P.S.) of Gifu, in New York city on January 7. Mr. and Mrs. Cottrell are residing in New York City.

WILSON-BUCHANAN. Announcement is made of the marriage of Mr. John Wilson to Miss Janie Belle Buchanan, daughter of Dr. and Mrs. William C. Buchanan (P.S.) in Gifu on March 27. Mr. Wilson is connected with the Rising Sun Petroleum Company and is located in Kobe, where they will reside.

DEATHS

ANDREWS. The Rt. Rev. Walter Andrews, D.D., formerly Bishop in Hokkaido and until recently Vicar of St. Peter's, St. Leonards-on-Sea, England, died at St. Leonards on November 1, aged eighty.

DEYO. Miss Mary Deyo (R.C.A.) a member of the (North) Japan Mission of the Reformed Church in America, 1892-1905, died at Gardiner, New York, in December, 1932.

JONES. Rev. E. H. Jones (A.B.F.-Retired) died in Los Angeles on December 24. Mr. Jones first came to Japan in 1884.

LANSING. Miss Harriet M. Lansing (R.C.A.) a member of the Japan Mission of the Reformed Church in America, from 1893, died at Richmond Hill, Long Island, New York, on January 22.

PAYNE. Miss L. Payne (C.M.S.) formerly of Bengal and Japan Missions, died at Blackburn, Lancashire, on November 17.

THOMSON. The death of Mrs. Robert A. Thomson (A.B.F.-retired) on November 14, was followed by the death of Dr. Thomson on November 28, both in Long Beach, California, where they had made their home since their retirement from active service in 1930.

MISCELLANEOUS

DOWD. On February 11, the highest officials of the city of Kochi and Tosa Province gathered to do honor to Miss Annie Dowd (P.S.), who for forty-six years has been working as a missionary in Kochi. Miss

Dowd's outstanding work has been the establishment of a home and school for poor girls of the Province. Fifty officials assembled in the City Hall, and addresses were made by the Governor, the Mayor, and the Superintendent of Education; and Miss Dowd was presented with a scroll of formal thanks and a gift of money for the Home.

GRANDY. Mrs. Charles Grandy, of Norfolk, Virginia, arrived February 17, to spend several months with her sister, Miss Clara J. Neely (P.E.) of Kyoto.

METCALF. Miss Alma Metcalf (M.E.S.) studying in the Tokyo Language School, was taken suddenly ill and will be confined to St. Luke's Hospital for some time.

NORTON. Miss E. L. B. Norton (C.M.S.) has resigned and her health does not allow her to return to Japan to work as a retired missionary as she had hoped.

SCOTT. The Medical Board of the C.M.S. have decided that the condition of Mr. Scott's health does not permit the return to Japan of Rev. and Mrs. J. J. Scott of Yonago. Mr. Scott has been appointed vicar of Hawkey, Liss, Hampshire, in England.

WALTON. As family circumstances do not permit the return of Rev. W. H. Murray Walton to Japan for the present, he has accepted the living of Broxbourne, Herts., and was instituted on February 22. His address is: The Vicarage, Broxbourne, Herts.

WINTHER. Rev. J.M.T. Winther (L.C.A.) Kurume, who was seriously ill has improved greatly and is again engaged in his regular work.

DEATHS

CLARK. (A.B.C.F.M.) Feb. 4, 1933, Rev. Cyrus A. Clark at Claremont Calif. at the age of 82. Kumamoto 1887-91; Miyazaki 1891-1924.

BERRY. (A.B.C.F.M.) Dec. 16, 1932, Mrs. John C. Berry at Worcester, Mass., at the age of 85. Kobe 1872-77, Okayama 1879-84, Kyoto 1885-1893.

SHED. (A.B.C.F.M.) Dec. 20, 1932, Miss Mary H. Shed at the age of 78. Kyoto 1887-88, Maebashi 1888-1894. Founder of the Kyoai Jogakko.

PARMELEE. (A.B.C.F.M.) Jan. 8, 1933, Miss Harriet Frances Parmelee at Kyoto, age 81. Kyoto and Kobe 1877-82; Tsu 1891-92; Maebashi 1892-99; Matsuyama 1901-1919, Akashi 1919-24.

DEPARTURES

- TROTTER. (A.B.C.F.M.) Dec. 10, Mr. Jesse Trotter, Amherst Fellow at Doshisha University, returning due to illness.
- GWINN. (A.B.C.F.M.) In April Miss Alice Gwinn of the Doshisha Girls' School returning to care for her parents.
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ARRIVALS

- ZOLL. (A.B.C.F.M.) Feb. 27, Mr. Don Zoll to fill out the term of Mr. Trotter as Amherst Fellow at Doshisha University. Address Amherst Building, Doshisha, Kyoto.
- HIBBARD. (A.B.C.F.M.) In April, Miss Esther Hibbard under appointment as a teacher at Doshisha Girls' School.
- BRIGADIER & MRS. VICTOR E. ROLFE and two children, returned to Japan per the S.S. "Empress of Russia" on January 12th after spending a homeland furlough in England and visiting their eldest son at De Pauw University, Greencastle, Indiana. Brigadier Rolfe is Chief Secretary for The Salvation Army's operations in Japan.

WHO'S WHO IN THIS ISSUE

CHARLOTTE B. DEFOREST is President of Kobe College for Women (an American Board missionary born in Sendai of missionary parents—Smith College 1901—M. A. 1907—L. H. D. 1921).

REV. C. BURNELL OLDS is an American Board Missionary stationed in Okayama. Mr. Olds has endeared himself to the Laymen's Appraisal Commission by his interest in co-operation with men of the Non-Christian faiths in the interesting experiment he has been conducting in his City.

DR. A. K. Reischauer is Executive Sec'y of The Woman's Christian College, (Interdenominational) Tokyo. He is, himself, a missionary of the Presbyterian Board. The Editorial Board thought him particularly well-qualified to write upon this subject as he has been a notable student of things Buddhistic in the Orient.

REV. DARLEY DOWNS is Director of the School of Japanese Language and Culture as well as Sec'y of the American Board Mission of which he is a very busy Tokyo member.

DR. S. M. HILBURN is on the Faculty Staff of Kwansai Gakuin—a member of the Mission of the Methodist Church (South), and has long been interested in practical applications of the Gospel he teaches.

MR. GLENN SHAW is an English Teacher in Osaka—well-known for his many able translations of Japanese literature—and an Editorial writer for Japanese papers.

MRS. R. P. ALEXANDER is a missionary of the Methodist Church Mission, wife of a member of the Faculty Staff of Aoyama Gakuin. She has been especially prominent for her long-time, excellent service in the Mother's Clubs.

MISS C. M. RICHARDSON is a valued member of the Church Mission Society of England, stationed in Tokushima. Her article is re-printed from The Church Overseas, an influential Church Magazine published in London.

REV. G. W. SHROER of Morioka is a very active member of The Reformed Church of The U. S. He is at present helping with refugee work for the victims of the recent earthquake and tidal wave on the Northern Coast.

REV. W. J. CALLAHAN is located in Matsuyama when he is not "on wheels." He and Mrs. Callahan are well-known effective workers of the Methodist Church (South).

MISS AMY C. BOSANQUET, Church Missionary Society, has recently returned from England and we gladly welcome her back to any assistance she may be willing to give along her accustomed literary line.

DR. SPENCER KENNARD, American Baptist Foreign Missionary Society, is the hard-working Editor of the publication he so ably advertises.

REV. S. YASUMURA, Executive Sec'y of the Sunday School Union of Japan and active member of the National Christian Council was last month elected to the position of Associate Editor of this Quarterly, in place of Rev. Z. Goshi whose resignation we reluctantly accepted at that same meeting. Mr. Yasumura was too busy with plans for the April (Annual) Convention of the Sunday-schools to write for us this month but we shall hear from him later.

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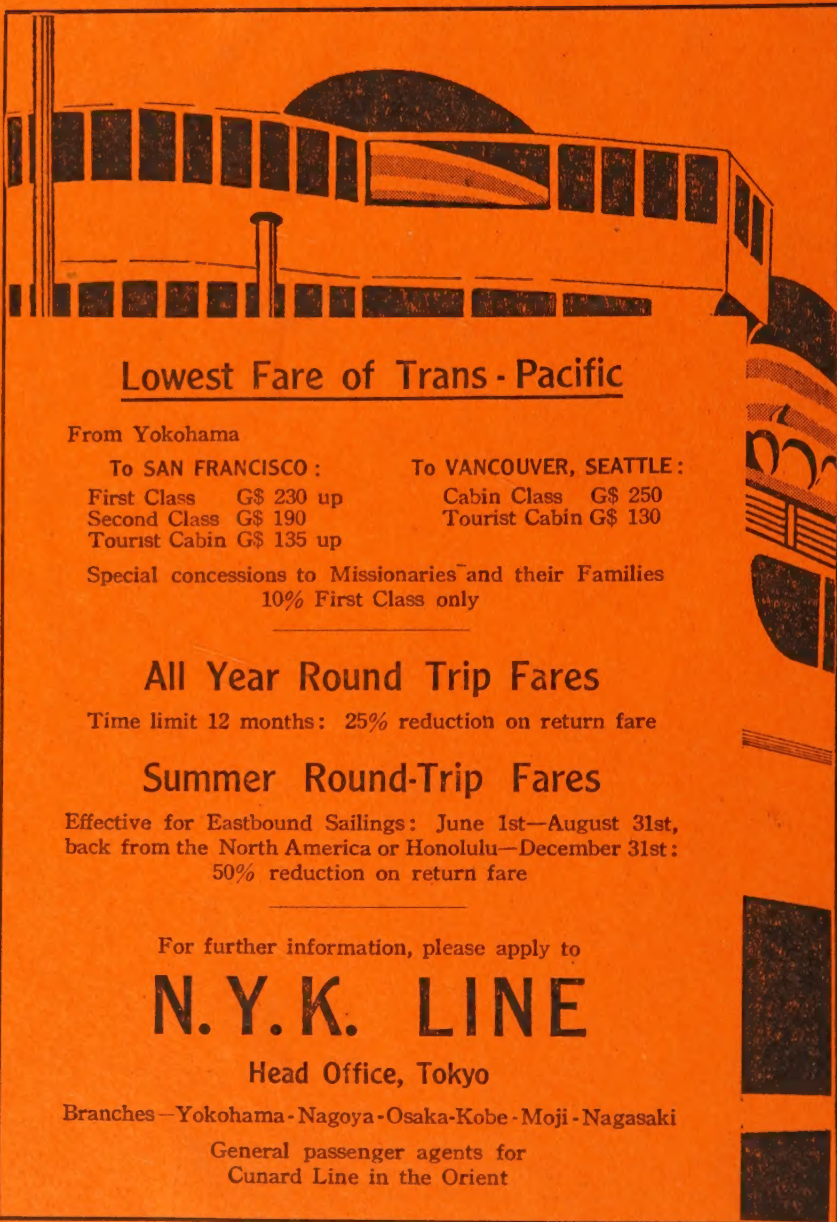
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